

S.D.G.

Chapter 3 Gathering

Book Two

THE KING ARRIVES

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After the wedding, Yeshua went back to Capernaum. His mother and rest of the family went with him to meet the families of his disciples there. They especially enjoyed the boat rides there and loaded up with fish to take back home. It was close to the time to leave for Passover. They promised to meet in Jerusalem. The Nazareth camp was on the Mount of Olives and the Capernaum camp close by to the north.

Passover was a grand reunion of family and friends. Yeshua's uncle and cousins were there. John was with them, surrounded with questions about baptizing and prophecies. Far more people had heard about him than had personally met him. A smaller number were around Yeshua. There had been some talk about what John said when he was baptized. The overflowing wine at the wedding was talked about with great delight. John was eager to talk with Yeshua about where the Sovereign Lord was leading him. James had been following the news about John and Yeshua, came over. He was interested in how they differed from his group, the Pious Ones.

They worshipped in their camp. A few at a time went to the Temple. It was so crowded that was all that felt proper to do. There were a few who thought themselves best, more pious, who tried to go every day. They were not well thought of. James had his passover the day before the rest of the pilgrims. Bartholomew and Simon were honored to be the ones to take the lambs for slaughter. "Remember this night. Remember the first passover in Egypt."

"Praised are you, Adonai, our God, sovereign of the universe, who has taught us the way of holiness through the commandments, commanding us to kindle the lights of the Passover festival." Simon began the Seder. James was the oldest son but had his seder the evening before and did not consider it proper for him to lead. The Seder was great rejoicing and of the deepest meaning. "This Passover, this time of freedom given in love, this sacred gathering, this re-enactment of our going out from Egypt. It is You who has chosen us, You who has shared Your holiness with us." It was as always a wonderful celebration.

The following day as they were talking with the other people on the Mount, they learned that Simon, the assistant to the Master of the Sacred Oil had leprosy. They were all filled with sorrow. He was cut off from all people, cut off from the Temple, cut off from all it meant to be priest. Yeshua heard and went to see him and pray for him. He was healed. The Law required him to go to the Temple to be examined by the priests and be declared clean. Great rejoicing! Of course they asked how this happened and he told them Yeshua had prayed and healed him. They did not know this Yeshua. He explained he was the one John baptized a few months before when it thundered in heaven. John had said he was greater than himself. They agreed they would be watching him. When the Master of the Sacred Oil, Lazarus learned of this, he went to Yeshua and became a follower. He pledged to do all he could for him. Simon's best friend Nicodemus was also deeply affected. The news spread and more came to Yeshua to be healed.

The day of First Fruits - Bikkurim¹ was the great procession of donations. Mother Mary selected Jude to carry the family's gifts. The procession lasted nearly the whole day. Yeshua went along. He was troubled. It was a glorious lavish outpouring of gifts to the Sovereign Lord, King of the Universe, God of their fathers. Good. Then at the same time there was a great market of sellers offering items that would make a more impressive presentation. It was becoming a competition who was the biggest person. Look at me. It was nothing like humbly offering my best to the most High, the giver of all good gifts. There was no appreciation and worship. It was pride and greed. It was more than Yeshua could take. He overturned the tables of the sellers and drove the animals out.² The Temple guard were not able to get there in time and Yeshua stormed off untouched.

When the families left for Galilee, Yeshua and his disciples stayed in Judea. If a synagog allowed, he would speak, announcing Good News, God's Kingdom was at hand. He was calling for repentance, rededication to true faith. He pointed to John by the Jordan. This was not a time for minor outward actions, not like those who repeatedly tried to purify themselves in mikvehs. Yeshua called for being spiritually reborn as spiritual sons of Abraham. Now they were just physical sons. God could make that out of rocks. Believe him³, believe his word, repent, turn your life around, seek to be born in the Spirit of God. When some asked how to do that he pointed to John's baptism. This Baptism was like being born in

¹ <http://jewishencyclopedia.com/articles/6139-first-fruits> "'first-fruits of the harvest" were offered on the 16th day of Nisan," Another Jewish teaching is that Bikkurim was on Shavuot.

² [John 2:15](#)

³ <https://torahportions.ffoz.org/disciples/john/believe-in-god-believe-in-me.html>

the spirit from above. They did not have to go to the Jordan, Yeshua had his disciples baptized them where they were in the village pools.⁴

Shavuot⁵ was drawing near. Then God gave the Torah - Law on Mount Sinai. Now God was pouring out His Spirit. Yeshua announced the time had come for the fulfillment of prophecies. "The days are coming," declares the Lord, "when I will make a new covenant with the people of Israel and with the people of Judah."⁶ "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh."⁷

A smaller group of people returned to Jerusalem for the second Pilgrimage Festival. Harvest began with barley at Passover and ended with wheat at Shavuot. Everywhere people decorated their homes with greenery remembering Mount Sinai blossomed with flowers when the Torah was given. In the synagogues they read the book of Ruth. Yeshua understood why James did not come over to meet them. The Pious Ones considered the proper date was the fifteenth of the month.

Yeshua headed back to Galilee, taking the road through Samaria. The disciples were puzzled because usually Jews went around Samaria, so they asked why. Yeshua nodded his head that he heard them. He did not explain. In time they would get used to that. Sometimes he would explain, usually they would have to observe, think, and learn. They learned he had his own reasons for doing as he did. There were some people he talked with in Samaria. It looked like it was a good thing he went that road.

What truly shocked them was that they spent two whole days in Sychar. Yeshua had talked to a lady at the well⁸. She told the people there that he might be the Messiah. They had to pay for their food and accommodations. The conversations were interesting. He defended the Jewish position about Jerusalem. But he then moved beyond worshipping God there or on Mt. Gerizim saying that in the future God would be worshiped in Spirit and in Truth. There was a lot of talk about what that could mean? True worship was not about just keeping God's regulations? It was the spirit inside? That was a novel idea. Yeshua talked about loving,

⁴ [John 3:26](#) [John 4:2](#)

⁵ <https://en.wikipedia.org/wiki/Shavuot> <https://en.wikipedia.org/wiki/Pentecost> <https://blog.israelbiblicalstudies.com/jewish-studies/shavuot-or-pentecost-jewish-or-christian/>

⁶ [Jeremiah 31:31](#)

⁷ [Ezekiel 36:26](#)

⁸ <https://weekly.israelbiblecenter.com/jesus-and-the-samaritan-woman/> Very interesting, by a Messianic Jewish scholar. A deeper look at a story that has a stock interpretation. Krister Stendahl said "Our vision is often more abstracted by what we think we know than by our lack of knowledge."

forgiving neighbors, foreigners, enemies. Jews and Samaritans were supposed to be kind to each other. They both were descendants of Jacob. Joseph's bones were buried there as a witness to them. The twelve tribes were one people, Children of Abraham.

Yeshua was announcing to all people the Kingdom of God was here. John's and his calls for repentance were calling all people to come to God for forgiveness, salvation. They saw the response in Sychar. People were lost, suffering, longing for healing. Longing for God's love. Longing for eternal life. Hungry for real drink, real food, that satisfies forever. He told them, they were harvesting, bringing all to the savior of the world.

They returned to Cana, going to synagogues in the area. The word spread that he had the gift of healing, so more places were willing to let him speak. When Yeshua went back to his home town for Sabbath, everyone was excited. They received a warm welcome. After dinner with their host families they went to synagogue. It was packed. It did not turn out the way anyone expected. The people had been hearing reports of amazing miracles and powerful preaching. They thought they would share in his fame as his home town. They ended up being very angry.⁹ They tried to kill him! His disciples were left with nowhere to go for the night, his mother Mary too. His family had a hard time staying there after that. Rather than walk to the next town in the dark they bedded down in a field nearby. His disciples learned following Yeshua was not all joy and glory.

In other villages the people listened more appreciatively, trying to understand what he meant. Interpreting proverbs and stories was not easy. Other rabbis used them, they were a common style of speech. Yeshua communicated more than words. There was a spirit about him. Serious, peaceful, loving kindness, strength, forgiving. He reminded them of Nehemiah "When your ancestors, became arrogant and stiff-necked, they did not obey God's commands. But God is a forgiving God, gracious and compassionate, slow to anger and abounding in love."¹⁰ He called people to repent. The Kingdom of God was at hand, forgiving, gracious, compassionate, slow to anger, abounding in love. When you know God will forgive, repentance is possible.

He selected more disciples to follow him. There was jostling for position and rank. To keep peace among the twelve, the only outsider was selected treasurer. Men and women followed without becoming official disciples. His mother Mary also joined them. Yeshua was a rabbi with disciples. They walked during the day, passing through villages. Yeshua would

⁹ [Luke 4:16ff.](#)

¹⁰ [Nehemiah \(:16f.](#)

do some teaching and healing. Usually they kept going. Farm villages were very close together. It was a short walk to the fields. It was not a long walk to the next village. Many small villages surrounded a larger market town. It was less than a day to walk from village to market and back. The farmers had little reason to go to a city. Merchants in the town made that journey. The hillsides had been terraced for thousands of years. They knew how to get the most out of the land. Galilee is productive land. Judea had less yield because less rain, still enough. There was much good pasture. All that was nothing compared to the riches from the land along the Jordan. The date orchards there had been Herod's foundation of wealth.

These were very pious times. Synagogues had morning and evening prayer, before and after daily work. Their day began at sunset with Evening Prayer - Maariv¹¹ After finishing work and eating, many men, some women and children came together for fellowship and prayer. For many generations synagogue was outside, in the market space. Some cities and towns were beginning to construct special buildings. Evening Prayer had a Psalm, Shema, Amidah and Aleinu¹². Yeshua would teach, afterward the leaders would decide if Yeshua could stay another day.

In the morning while women prepared the morning meal many of the men would join in Morning Prayer - Shacharit¹³. Then most of the people went to work. Yeshua would teach and heal. As they travelled, they would stop for midday prayer, Mincha and Yeshua would lead prayer. Fridays they would stop earlier at one of the larger towns for Sabbath¹⁴.

Traveling rabbis were occasional visitors. People liked it when they came. They brought the news of events outside, in the nation and beyond. They taught the scriptures and the current understandings of the scholars at the Temple. There was not much else going on so they were a welcome diversion. In exchange, the synagogue would feed and house them for a maximum of three days. The normal house had a minimum of three rooms, a woman's area with oven, courtyard, and storage room, a family dining room¹⁵ where a man could talk with

¹¹ <https://en.wikipedia.org/wiki/Maariv> The forms became fixed in later times. What is given here is an idea of an early peasant versions.

¹² https://en.wikipedia.org/wiki/Shema_Yisrael <https://en.wikipedia.org/wiki/Amidah> <https://en.wikipedia.org/wiki/Aleinu>

¹³ <https://en.wikipedia.org/wiki/Shacharit> <https://en.wikipedia.org/wiki/Mincha>

¹⁴ <https://en.wikipedia.org/wiki/Shabbat> https://en.wikipedia.org/wiki/Jewish_prayer

¹⁵ The word is mistranslated "no room in the inn." Joseph could find no relative (Bethlehem was his home town) to open their door for Mary. They knew he had brought a pregnant woman and probably knew he was not the father. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=esv&strongs=g2646> Do not miss the illustrations in <http://www.bible-archaeology.info/housing.htm#VILLAGE%20HOUSES>

his friends and a bedroom. The dining room was the room for guests. Even though Jesus had a number of followers, it was not too difficult for a village to put them all up.

Rabbis had to keep moving. Usually the rabbi received a donation, the more famous they were, the larger the town and synagog, the greater the donation. When Yeshua healed, gifts were even larger. He kept returning to Capernaum¹⁶, making Peter and Andrew's home his base¹⁷. They also needed to fish to supplement their income. They were a growing group with wives and children to support. Some families did go along, but tramping around the countryside with small children does not work out well. Yeshua enjoyed helping repairing boats¹⁸. Yeshua went along and helped fish.

There were a lot of boats out. They said it was even more at night, the fishing was better. There were a lot of other places¹⁹ with boats. One day Yeshua wanted to get some rest from the people. He decided to cross over to the other side of the lake to see people there. There was a terrible storm. The disciples reported he told the storm to stop and it did. They had gotten used to seeing him heal sick people but this was something on a whole different level. Sending the demons into the large herd of swine was not quite as impressive. When they returned they were astounded even more. Healing sick people was one thing, raising someone from the dead altogether more. Well, she had not been dead for very long.²⁰

Yeshua lead them toward Sepphoris²¹. Growing up his father, brothers and Yeshua himself spent time there repairing the damage from the destruction by Varus and building the new buildings as Antipas capital. As a great city, the people there were not highly impressed with Yeshua. They travel a short way north to Shikhin²², where they were more graciously received. They all know of Shikhin. Everyone had pots that were made there, as a result The town was well off. Yeshua was allowed to seek two nights but was not given the third. He was considered good but not that good, interesting. They continued traveling.

¹⁶ <https://www.baslibrary.org/biblical-archaeology-review/8/6/4> <https://www.israeljerusalem.com/capernaum-israel.htm> https://en.wikipedia.org/wiki/St._Peter%27s_Church,_Capernaum

¹⁷ <https://www.biblicalarchaeology.org/daily/biblical-sites-places/biblical-archaeology-sites/the-house-of-peter-the-home-of-jesus-in-capernaum/> <https://www.baslibrary.org/biblical-archaeology-review/8/6/4>

¹⁸ https://en.wikipedia.org/wiki/Sea_of_Galilee_Boat

¹⁹ <https://www.ritmeyer.com/2014/12/04/harbours-of-the-sea-of-galilee/>

²⁰ raising Jairus dtr

²¹ <https://en.wikipedia.org/wiki/Sepphoris> https://en.wikipedia.org/wiki/Herod_Antipas

²² <https://shikhinexcavationproject.com>

On the ninth of Av²³, Yeshua told them this would be a day of fasting and prayer. They recited the scroll of Lamentations. This was the day the Temple built by King Solomon was destroyed. Yeshua suggested they were mourning not only for the past but for future tragedies that would happen on this day.

Yeshua and his followers continued to visit the villages and towns of Galilee until the beginning of the year drew near. He sent his disciples home to celebrate the New Year - Rosh Hashanah²⁴ with their families but asked them to return for the Days of Repentance and the Day of Atonement -Yom Kippur²⁵. He spoke the book of Jonah. All of them had memorized the Scriptures in school. It was the only subject of study. A “good” student could do this.²⁶ Yeshua’s disciples were from the best, most pious men. Yeshua asked them why they read the book of Jonah on Yom Kippur? They could not guess how it fit with repentance. Yeshua noted that the good people were the heathen and Jonah, the prophet, was the one who was continually wrong. It is a warning to all who call themselves Sons of Abraham and look down on outsiders. To whom much is given, much is expected. They must always be humble.

Immediately after Yom Kippur they made ready to make pilgrimage to Jerusalem for Sukkot²⁷ with the people from Galilee. It was a little less than the number that went for Passover. Those that remained behind observed the seven days in booths they put up. A worker was waiting for them when they got to Yeshua’s old place on the Mount of Olives. The Master of the Sacred Oil, Lazarus was expecting them. They went to see him at his home. Lazarus was overjoyed to see Yeshua. He had been following all the news he could about the doings in Galilee. He had Yeshua introduce all the people with him and tell where they came from. Simon the Leper came, filled with thanks for his healing, praising God.

Lazarus told them they were being given new accommodations. The unaccompanied women were guests in his home. Yeshua and his disciples were to use the Oil Press -

²³ https://en.wikipedia.org/wiki/Tisha_B%27Av

²⁴ https://en.wikipedia.org/wiki/Rosh_Hashanah https://en.wikipedia.org/wiki/Ten_Days_of_Repentance https://en.wikipedia.org/wiki/High_Holy_Days

²⁵ https://en.wikipedia.org/wiki/Yom_Kippur

²⁶ I had a Professor who met a young Yemeni Jew who did this. They had no written material. The Torah was basic. Then what they call Prophets and finally the rest. https://en.wikipedia.org/wiki/Hebrew_Bible

²⁷ <https://en.wikipedia.org/wiki/Sukkot>

Gethsemane²⁸, at the base of the mount. He did not talk about how angry the group were who had been using it for generations. It was the best place to camp, apart from being guests in a fine home. It was just outside of the Eastern Gate in a very large cave. They did have to fit in-between the press and storage jars.

John and his disciples bedded down on the other side of the mountain, in the wilderness going down to the Salt Sea. He seemed more distant, kept more to himself. He went to the Temple and was surrounded by people asking questions about baptizing and prophecies. He did not go back, people had to look for him. Yeshua went to him. They had long walks together into the wilderness, without saying much. They prayed and prayed and gave thanks. Resting in God's hands, God's will. He and his disciples did accept Yeshua's invitation to join them for Seder.

In the Temple Court, Yeshua positioned his disciples in the crowd as heralds. They had been practicing this in the months before. He also taught what they had already heard. That made it easier for them. He spoke. They heard and spoke, attempting to speak in unison. There was a major difference from the other teachers. They always repeated the same teachings in the same words. That made it much easier. Yeshua kept making changes. That meant the Disciples had to listen carefully. Yeshua was consistent. He never used the same words in in his teaching or in his healing. You could not learn the correct formula to repeat and claim. The Sanhedrin had been following the reports from Galilee and sent delegations to monitor all he said. They were not pleased to hear that Lazarus had given him use of the Sacred Oil Press.

Actually Lazarus' gift was inconvenient. The requirement for Sukkot was to build shelters and not live in a house. The branches for a roof had to leave spaces where the stars could be seen at night. It was not a season for rain, so that was not an issue. They still had to make shelters outside. Lazarus said they could use the oil press whenever they came. That would be wonderful for Passover and Shavuot.

Yeshua lead the Evening and Morning prayers at the oil press. They did take turns going to the Temple for worship there. It was less crowded than at Passover so people had a better chance of getting in. He assigned disciples to lead portions of the services. It was part of their training. They had to learn what reading and prayer went with each day. His cousin

²⁸ <https://en.wikipedia.org/wiki/Gethsemane> The best claim for the actual location is the cave by the Tomb of the Virgin Mary https://en.wikipedia.org/wiki/Tomb_of_the_Virgin_Mary <https://touristsinrael.com/2016/08/16/grotto-of-gethsemane/> <https://www.baslibrary.org/biblical-archaeology-review/21/4/1> The article is behind a paywall http://thesignofconcord.com/uploads/Lazarus__Olive_Press__Gethsemane_.pdf

John was there. He stayed on the far side of the mountain, down in the dry country toward the Salt Sea. He and Yeshua did spend time talking.

The crowds around Yeshua were not like the ones at Passover. Then they wanted Yeshua to be a conquering Messiah. Now, they had heard the reports from Galilee. Amazing miracles. They knew he had been crisscrossing the countryside gathering followers. There had been no words about him leading revolution. The Sanhedrin was less on edge too. People wanted to meet him, listen to his words, see miracles. There was a great sense of expectation. They felt, knew, God was moving. The future was coming soon. Every day was the Water Drawing Procession²⁹ and in the evening rejoicing with harps, lyres, cymbals and trumpets, singing and dancing.

They took turns going to the celebrations. Every morning was the ecstatic procession from the Pool of Siloam with the Chief Priest carrying the gold pitcher with a glorious retinue. "He that never has seen the joy of the Water-Drawing has never in his life seen joy." Every night was the celebration of light. Men of piety and good deeds used to dance before them with burning torches in their hands, singing songs and praises. And countless Levites played on harps, lyres, cymbals and trumpets and other instruments of music.

They were the high point of Sukkot in Jerusalem. The greatest celebration anyone could experience. It was good that they repeated it each day. That spread out the crowds so all could join in the festivities. A few of Yeshua's followers actually got to see Shimon ben Gamliel juggle eight burning torches.³⁰

After Shavout, on the way north Yeshua stopped to see John near Aenon. Many from the Decapolis³¹ and Galilee were coming to him there. Most had never been Jews. There was hostility and attraction. Jewish piety, morality was far higher than their pagan practices. The God of the Jews was worthy of praise, more real, admirable than the foolish pagan gods. Some Gentiles looked down on them as backward, closed minded. John's call to repentance and baptism was for all, not just Jews. He was opening the way for them to draw near to God.

The Tetarch Antipas had taken his brother's wife Herodias. That left a bad smell. It was not even acceptable for pagans. Yeshua and John talked about how the public sins of Jewish

²⁹ https://en.wikipedia.org/wiki/Simchat_Beit_HaShoeivah https://www.chabad.org/holidays/JewishNewYear/template_cdo/aid/4779/jewish/The-Water-Drawing.htm

³⁰ Talmud Sukkah 53 <https://coffeeshoprabbi.com/2020/06/02/the-rabbi-who-juggled-fire/>
https://en.wikipedia.org/wiki/Simeon_ben_Gamliel

³¹ <https://en.wikipedia.org/wiki/Decapolis>

leaders damaged God's call. They were excited that despite the damage, many Gentiles were coming to John. The Gospel of Salvation for all was reaching out. The nations were coming to God as the prophets foretold. For a long time John had been pronouncing God's Judgment on Antipas and Herodias. Antipas was angry. He was being humiliated in front of his nation. While John's preaching was attracting many, Antipas's anger was frightening some of John's own disciples to back away.

Yeshua went back to Galilee, walking, healing, teaching, all was back to the old routine. They attracted more followers. With Mother Mary in the group, other unaccompanied women felt comfortable to join. Wedding invitations came their way. Yeshua's teaching was different from other rabbis. It was like there was a new spirit. Forgiving, welcoming, loving, patient, deeper than just the words of scripture. Other rabbis taught the words. What they said was not different. It was dry. What to know. What to do. How to pray. How to live as a descendant of Abraham, inheritor of the covenant. What they said was comfortable, "do it this way". Yeshua was challenging, leading them to ask, What kind of person to be? And it seemed that coming to him, personally, believing him was central. He called himself, son of man, son of God.

John came to Yeshua with a request they go to Magdala and see an old friend. He had heard bad things. Mary was about his age, when they were little, her guardian ignored her. She asked his father if he would give her some fish to sell and promised to pay him back. Over the years she became very successful. She even traded into Arab country on the other side of the Sea. Now she had closed herself off. She was snarling and violent. Her workers were frightened. They thought some Arab jinn possessed her. Yeshua cast seven out. Mary became devoted to him. Whenever they came near, she checked in on her steward and workers. They were keeping her business going. She arranged for Yeshua to speak at her synagog³². She had always worshiped there and became a major contributor.

Yeshua told them he was going to go to Jerusalem for the last day of Dedication³³. It would be quick trip and only the twelve went with him. It was a welcome break for many. Go home, relax. It was the rainy season. There were even more followers. Yeshua was more famous. Larger synagogues sent invitations. Leading scholars were becoming more hostile, challenging him and speaking against him. When possible he found places where he could

³² <https://en.wikipedia.org/wiki/Magdala> One of the best preserve synagogues from Jesus's time. One he would have been in. https://en.wikipedia.org/wiki/Migdal_Synagogue

³³ <https://en.wikipedia.org/wiki/Hanukkah> Jesus celebrates Hanukkah FFOZ Messiah Mag #1 in <https://ffoz.org/messiah/magazine/messiah-magazine-1.html>

teach the twelve and answer their questions, some questions. He left a lot of things unsaid. Mother Mary was the leading lady, all the woman, men too, loved her. She was quiet, did not say much but seasoned every word with love and encouragement. The women would invite Yeshua to visit with them. It was not so easy for them to talk with all the men around. Mary of Magdala³⁴ was more talkative and quite knowledgable. She represented them to Yeshua. Mother Mary was the leading musician, loved to play her psaltry, encouraging everyone to join in song. They became a fine choir. At synagogs and festivals they were a favorite group.

Questions:

What was it like traveling with Jesus on his ministry?

How did Mary Magdalene become rich and independent?

How did Jesus come to have use of Gethsemane?

Why did John move closer to Antipas to baptize?

I deliberately avoid quoting Jesus teachings as much as possible. It is better for the reader to read His words as recorded in the Gospels. The Gospels record the events of Jesus' life. They do not include the background information everyone knew at the time they were written.

This is one of a series of stories that includes that background faithful to what is known about the history and culture. I hope this provokes-in a good way-the reader to think deeply about the Scriptural account. Go to my web site for more. They are in the section titled "King of Kings". There is also a section titled "King of Kings Supplements" with additional information.

If you do not think this reflects the culture and historic situation, how would you tell the story? This is meant for non technical readers. For them Wikipedia is a good reference. Scholars are able to find scholarly references for the following footnotes.

If the reader discovers any historical inaccuracy, please send me the corrections and evidence. Please feel free to pass it on to others. Thanks to my patient wife Lynne for repeatedly proofreading. I excel at creative spelling and punctuation. .

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³⁴ https://en.wikipedia.org/wiki/Mary_Magdalene