



YAIY BEACON

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A Little Flock
Yahshua, The Prophet Like Moses!
One Heart and One Way
But We Trusted That It Had Been He

INTRODUCTION

Churchianity in general has not been faithful in following the Bible. Surprisingly, many of today's popular teachings and customs are not based in Scripture. We strive to return to the old paths of truth that have largely been ignored, and obediently follow in the footsteps of the Redeemer of Israel, Jude 3.

We observe the weekly Sabbath (on the seventh day) known as Saturday, just as did the Savior, Luke 4:16, as well as Paul and the Apostles, Acts 13:42-46; 17:2; 18:4.

We also call our Heavenly Father by His revealed, personal Name Yahweh, which He says is His memorial Name forever, Exodus 3:15. Most pastors, Bible scholars, and seminary students will acknowledge that Yahweh is the correct Name of the Heavenly Father. The short form of His Name, Yah, can be seen in many words, including the most popular hallelujah ("halleluYAH," meaning, "praise you Yah"). It is also found in the suffix of Biblical names like IsaYAH, (Isaiah), JeremYAH (Jeremiah), NehemYAH (Nehemiah), and ObadYAH (Obadiah).

Our membership comes from nearly all denominations and all walks of life. Most began searching for deeper truth when they learned that their former affiliation was teaching another Evangel from what they found in Scripture. We continue to search the Bible for deeper understanding. We believe that the Bible teaches a way of life through the commandments in the Old Testament and from the same example of obedience given us by our Savior in the New Testament.

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MISSION STATEMENT

Our Mission and purpose is to reach people around the world with the message of the revealed personal Names of Yahweh and His Son Yahshua, the Messiah, as well as teaching the salvational truths that have been neglected for centuries.

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Sabbath Services @1:30 pm CT





Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke 12:32.

The accompanying image portrays an auditorium full of people. It would not be an exaggeration, to suppose tens of thousands of people are seated here.

This setting, however, is not a New York Broadway Playhouse — though it is a Playhouse...a Mega-Ch-rch, by *Webster's* definition, *great* or *large*, where theatrics are played out every week, on the day of the Venerable Sun and which boasts a weekly attendance of more than 30,000 and a weekly offertory accounted in the tens of thousands of dollars.

And it is fair to say right here, that they which buy into the notion that supposes gain is g-dliness, do so to their peril as they succumb to that lie that suggests that, that life more abundantly consists in the abundance of things possessed, even if what is possessed pierces men through with many sorrows before drowning them in destruction and perdition (1 Tim. 6:9, 10). Little wonder that what is highly esteemed of men is abomination to Yahweh! (Luke 16:15).

And so, Little Flocks Which aspire toward Mega-Ch-rch status, do well to remember one of the faculties of a *peculiar people*, are that *they* are loved by, and chosen of Yahweh, not because *they* are more in number than any people but rather, because *they* are the fewest of all people (Deut. 7:7) and usually, the weak, the base, and despised by them which give themselves out as wise, mighty, and noble (1 Cor. 1:26-29). It ought not to be thought, therefore, that multitudes of people assembled together on the Venerable Sun-day necessarily have obtained

greater favor with Yahweh than what are found here and there, of The Little Flock — of His Elect.

And though The Great Commission mandates even Little Flocks go forth, teaching all nations to observe whatsoever Yahshua has commanded, and baptizing them (Matt. 28:19-20), none are to compass sea and land to make proselytes to themselves, neither are they to shut up the Kingdom of heaven against men (Matt. 23:13, 15), through changing The Message.

Receiving the Message Changes Us

Rather, the Message is supposed to change men and Little Flocks do well to consider the inherent risk of losing *the Father's good pleasure* in changing The Message.

Mega-Ch-rches, perhaps more so than Little Flocks, appeal more to people who are come with itching ears (2 Tim. 4:3) to hear at the mouth of seducing spirits (1 Tim. 4:1), smooth (Isa. 30:10), feigned (2 Pet. 2:3), fair speeches (Rom. 16:18), and great swelling words of vanity (2 Pet. 2:18) that deceive men's hearts and make merchandise of the simple, by perpetuating the Adversary's lie to give them all the power and glory of the kingdoms of the world (Luke 4:5-6).

These smooth, feigned, fair speeches and great swelling words of vanity are marked in contrast to THE True Message That purports to one losing his life in order to preserve it (Luke 17:13); to one looking not upon his own things, but upon the things of others (2 Cor. 10:24; Phil. 2:4) ... without COVETOUSNESS, as the Master, Who became impoverished in order to make others rich (2 Cor. 8:9).

It's worth noting, moreover, that the popularity of THAT True Message is measured by the Greatest Speaker and Miracle Worker of all time, Who after

more than three years of public ministry, would only muster 120 unlearned and ignorant, but faithful disciples to an Upper Room and endue them with Power from on High (Acts 1:13-15).

Nevertheless, their labor in THE True Message has, these past two millennia, survived the spirit of apostasy propagated by ten thousands of instructors of every apostate false way and nomenclature — catholic and protestant, mainline denominational, nondenominational, orthodox, conservative, reformed, freewill, evangelical, Pentecostal, charismaniac — and all of which, have corrupted (2 Cor. 2:17), deceitfully handled (2 Cor. 4:2), and privately interpreted (2 Pet. 1:20) the Message. And for sure, ONENess of mind, speech, and judgment (1 Cor. 1:10) ... difficult enough to achieve among Little Flocks, is rendered nearly impossible among the tens of thousands within a Mega-Ch-rch.

Little Flocks do well, therefore, to consider sage advice come from the Apostle:

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise, 2 Corinthians 10:12.

For in the economies of Yahweh,

- the race is not to the swift;
- nor the battle to the strong;
- neither yet, bread to the wise;
- nor yet riches to men of understanding;
- nor yet favor to men of skill (Eccl. 9:11)

... and why not? because Yahweh chooses a people who will trust that He will supply all their need (and not their GREED) according to His riches in glory (Phil. 4:19) and all, commensurate to their acknowledging Him in all their ways (Prov. 3:6).

And so, what should characterize the life-experience of the believer — overcoming infirmities, reproaches, necessities, persecutions, distresses (2 Cor. 12:10) — as that means of becoming perfected, established, strengthened, and settled in the faith (1 Pet. 5:10), is, in the estimation of the Mega-Ch-rch, unbecoming to them who think themselves entitled to an inheritance of a new heaven and a new earth without having to first qualify receiving it through an obedience that proceeds from unfeigned faith. We mean to say, who, after all, under the guise of the Prosperity Message, wants to be characterized as having not yet apprehended and attained unto the esteem accorded the wise, mighty, and noble who are persuaded that heaven can be found on earth.

Not surprisingly, therefore, for the Mega-Ch-rchgoer, the idea of becoming rich toward Yahweh:

- is not serving, but instead being served;
- is not ministering, but being ministered to;
- is lending, but not without hoping to receive as much, and more, again;
- is doing good, but only to them which do good to you;
- is not spending, nor being spent;
- is not loving more abundantly, at the expense of being less loved;
- is not being kind to the unthankful;
- is not praying for them which despitely use them;
- is not feeding the hungry;
- is not giving drink to the thirsty;
- is not clothing the naked, and;
- is not visiting them which are sick and in prison but is certainly, being set at variance with, an enmity against, and contrary to, what's declared by the mouths of them which in smooth, feigned, fair speeches, great swelling words of vanity that emphasize much more the self than others!

But be not deceived, *if any speak not according to HIS WORD, it is because there is no LIGHT in them*, Isaiah 8:20 and thus, the admonition, to *cease from hearing the instruction that causes one to err from the Words of Knowledge* (Prov. 19:27).

What we have set before us therefore, is the Master's reply to one who queried, "Master, are there few that be saved," Luke 13:23. He answered then, as He would now, *Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able*, Luke 13:24. (Incidentally, the word strait (G.4728 *sten-os'*) means narrow, from obstacles standing close — which connotes the idea that entry, requires one to strive — and that lawfully — to endeavor, to press, to overcome something much more in life than finding a parking place and a good seat, up close in the auditorium and near the platform, on the day of the Venerable Sun!)

Many Seek Entry, But ...

So, let's shift now, from disclosing the deficits found in the Mega-Ch-rch and examine the Master's assertion, "for many, I say unto you, will seek to enter in, and shall not be able."

Without question, Yahshua's answer here repudiates the notion of Universalism — that all shall be saved. And one who stands for defense and

confirmation (Phil. 1:7) of this Truth, needs to be prepared for the retort of the unlearned and ignorant, who will attempt to use Scripture to support their thesis, saying, "...whosoever shall call on the Name of Master shall be saved, that if you shall confess with your mouth the Master Yahshua, and shall believe in your heart that Yahweh has raised Him from the dead, you shall be saved...For whosoever shall call upon the Name of the Master shall be saved" (Acts 2:21; Rom. 10:8, 13).

We submit to you, however, that first, one must give a satisfactory answer to the question, "What *is* His Name, and what *is* His Son's Name, if you can tell?" (Prov. 30:4b). The Truth is, few can tell, leaving them a question and as importantly, "What is that *other Name* (Yahshua the Messiah) under heaven given among men, whereby we must be saved...neither is there salvation in any other?" (Acts 4:12). And, incidentally, we offer this as a cursory apologetic: Yochanon's entreaty at Jordan, *And all flesh shall see the salvation of Yahweh*, Luke 3:6 should not be construed to mean that all flesh shall be saved but should rather, be understood in the context of Philippians 2:10-11:

That at the name of Yahshua every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth: And [that] every tongue should confess that Yahshua Messiah is Sovereign, to the glory of Yahweh the Father; though it should be a fearful thing to have pending afterward, falling into the hands of Living, Consuming Fire (Heb. 10:31, 12:29). For if all flesh shall be saved were true, so very much of the volume of This Book could be abbreviated in but a very few chapters, and there should be little treatise on the subject of commandment, sin and its wages of death.

In fact, the book of Revelation — replete with Judgment upon a recalcitrant, disobedient, lawless and gainsaying species — could have been condensed to but a few chapters and portions of chapters by omitting so very much of Its content that addresses the end of the condemned!

For sure, if the Scriptures would omit any mention of sin and its wages of death, the species wouldn't have to be concerned with revenging of their disobedience when their obedience was fulfilled (2 Cor. 10:6), for an absence of judgment precludes commandment and hence, obedience to commandment which genders to life, and that more abundantly (John 10:10).

Indeed, and, moreover, all the seven promises given in Revelation 2 and 3 to them which overcome

— the exceeding great and precious promises of an inheritance undefiled and incorruptible, reserved in a heaven that fades not away to all who would become partakers of the Divine Nature (1 Pet. 1:4; 2 Pet. 4:4) — would have been moot, which does not in any way, invalidate Yahweh having so loved this evil world, past and present...as it was, and as it is, that He should not have sent an Inviolable Lamb as an Offering to atone for man's sin (John 3:16). Indeed, is He not yet willing that any should perish, but that all should come to repentance and a knowledge of the Truth! (2 Pet. 3:9).

In fact, if Yahweh was allowing of anything less than what is proven to be Good, Acceptable, and Perfect, then sin wouldn't be a word, and ha Satan would not have had occasion or reason to lie, saying to the woman, "Ye shall not surely die...in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil," Genesis 3:4, 5. And, moreover, none would ever die in trespasses and sins (Eph. 2:1).

Universalism, a Damnable Doctrine of Demons

That's the doctrine of Universalism, a damnable heresy (2 Pet. 2:1) and doctrine of demons (1 Tim. 4:1) and giving new meaning to the Script that reads, for without the law sin is dead...for where no law is, there is no transgression, (Romans 7:8; 4:15) and therewith, moreover, nullifying other words, as, in the latter times some shall depart from the faith...for that day shall not come, except there come a falling away first...(1 Timothy 4:1; 2; Thessalonians 2:3) — the faith of which the Apostle Sha'ul speaks, of course, is that which Jude nominates as that which was delivered to the saints (Jude 3) and represented by such champions of faith which have their place of honorable mention in the eleventh chapter of the book of Hebrews, as,

- Noah, who being warned of things not seen as yet, moved with fear, preparing an ark to the saving of his house and became heir of the righteousness which is by faith;
- Abraham who confessed himself a stranger and pilgrim on the earth in search of a city which had foundations and whose builder and maker is Yahweh; staggering not in unbelief, and considering not his own body now dead, who against hope, believed in hopefully persuaded that, what Yahweh had promised — that he should become the father of many nations — He was able also to perform;
- Moshe, when he was come to years, chose

rather to suffer with the people of Yahweh and to esteem the reproach of Messiah greater riches than the treasures in Egypt, than to enjoy the pleasures of sin for a season, and why? Because he had a respect to the recompense of reward, and;

- of so many others throughout the ages who through faith, were tortured, not accepting deliverance that they might obtain a better resurrection; had trials of cruel mockings and scourgings, moreover, of bonds and imprisonment; were stoned; sawn asunder; were slain with the sword; and having no certain dwelling place, they wandered about in deserts, and in mountains, and in dens and caves of the earth destitute, afflicted, tormented and clothed only in sheepskins, in goatskins.

So, though some will insist that all flesh shall be saved, what shall we make of these words, “in the latter times some shall depart from the faith...for that day shall not come, except there come a falling away first...?” (1 Timothy 4:1,2; 2 Thess.2:3)

Of whom are they speaking? Surely not they who are earnestly contending for the FIRST FAITH delivered!

And what of other Words, as, “a shepherd divides [his] sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left... Then shall He say also unto them on the left hand, ‘Depart from Me, you cursed, into everlasting fire, prepared for the devil and his angels’...And these shall go away into everlasting punishment: but the righteous into life eternal...And I saw the dead, small and great, stand before Yahweh; and the books were opened: and another book was opened, which is the book of life: and the dead were judge out of those things which were written in the books, according to their works. ...And whosoever was not found written in the book of life was cast into the lake of fire” (Matt. 25:32, 33, 41, 46; Rev. 20:12, 15).

To be sure, all will be subject to standing before the Son of Man on that great and notable day of judgment (Acts 2:20) and then, their works will follow them — whether good, or evil! (Rev. 14:13).

So we ask, of whom are these words speaking, if indeed, all shall be saved? Surely, these words are not, and would not, apply to the heroes of faith, posthumously acclaimed in Hebrews, Chapter 11. Neither would they very much apply to us, if after we had been once enlightened and tasted of the Heavenly Gift; been made partakers of the Set

Apart Spirit; tasted of the Good Word of Yahweh and the powers of the world to come (Heb. 6:4-5), we strove lawfully (2 Tim. 2:2:5), endeavored to keep the unity of the Spirit in the bond of peace (Eph. 4:3), pressed toward the mark for the prize of the high calling of Yahweh in Messiah Yahshua (Phil. 3:15), and endured to the end (Matt. 10:22).

Conclusion

We conclude therefore, that these words — “in the latter times some shall depart from the faith... for *that day shall not come*, except there come a falling away first” (1 Timothy 4:1,2; 2 Thess.2:3) — are applicable to them of every age, throughout the millennia, which have fallen into apostasy; who put the profane for the set apart; the unclean for clean; abomination for good, acceptable, and perfect...to them who will, on the great and notable day, will yet boldly exclaim, Have we not...in Thy Name? and receive His reply, “Depart from Me, ye cursed that work iniquity, into everlasting fire, prepared for the devil and his angels,” (Matthew 7:23, 25:41).

Sure, many are called...but it is still yet, that few are chosen (Matt. 20:16), and fewer still, that are ordained to eternal life!

We shall not further labor the point, except to say, Yahweh sets members in His Body as it has pleased Him (1 Cor. 12:18). For sure, therefore, you need to be,

- in that place that is doing the work of an evangelist (2 Tim. 4:5) by manifesting His Word through preaching (Tit. 1:3) — Wholesome Words (1 Tim. 6:3), Sound Doctrine (Tit. 2:1) And Speech That Cannot Be Condemned (Tit. 2:8);
- permitting them which labor among you to perfect that which is lacking in your faith (1 Thess. 3:10);
- becoming renewed in the spirit of your mind (Eph. 4:23) and conformed into the Image of Yahweh’s Dear Son (Rom. 8:29);
- growing in grace and in knowledge of the Master and Savior Yahshua Messiah (2 Pet. 3:18);
- going forth, bearing fruit that remains (John 15:16) and abounds to your spiritual account (Phil. 4:17).

If in your life, there is wanting any one of these five, then you need to discern where the deficit lies, and resolve to “prove what *is* that good, and acceptable, and perfect will, of Yahweh” (Rom. 12:2).

-Elder John. W. Reece

Yahshua, The Prophet Like Moses!



Many people have read their Bibles and know that Yahshua is the Prophet like Moses, but they don't look any further. In Deuteronomy, Yahweh promised He would send a prophet like Moses to Israel. In this discourse, I will show why Yahshua is *the* Prophet like Moses in ways never thought before.

Deuteronomy 18:15-19

Yahweh your Elohim will raise up for you a Prophet like me from among you, from your countrymen; to Him you shall listen. This is in accordance with everything that you asked of Yahweh your Elohim at Horeb on the day of the assembly, saying, "Do not let me hear the voice of Yahweh my Elohim again, and do not let me see this great fire anymore, or I will die!" And Yahweh said to me, "They have spoken well. I will raise up for them a Prophet from among their countrymen like you, and I will put My words in His mouth, and He shall speak to them everything that I command Him. And it shall come about that whoever does not listen to My words which He speaks in My name, I Myself will require it of him." **NASB** used throughout.

Why is Yahshua called the Prophet like Moses? What did they have in common?

Yahshua and Moses were both born in a hostile time for Yahweh's people – Moses during the barbaric Egyptian pharaohs' rule, and Yahshua during the Roman occupation of Judea. At the time of their respective origins, there were civil rulers who were guarded about sustaining their rule and subsequently, their paranoia resulted in the deaths of many babies and young children of Israel. Both Moses and Yahshua stood in jeopardy of being murdered as infants.

Parallels in Birth and in Deliverance

We read these two parallel accounts in the Scriptures. Exodus 1:22, 2:1-3: *Then Pharaoh commanded all his people, saying, "Every son who is born, you are to throw into the Nile, but every daughter, you are to keep alive. ...Now a man from the house of Levi went and married a daughter of Levi. And the woman conceived and gave birth to a son; and when she saw that he was beautiful, she hid him for three months. But when she could no longer hide him, she got him a papyrus basket and covered it with tar and pitch. Then she put the child in it and set it among the reeds by the bank of the Nile.*

Matthew 2:13-16: *Now when they had gone, behold, an angel of Yahweh appeared to Joseph in a dream and said, "Get up! Take the Child and His mother and flee to Egypt, and stay there until I tell you; for Herod is going to search for the Child to kill Him." So Joseph got up and took the Child and His mother while it was still night, and left for Egypt. He stayed there until the death of Herod; this happened so that what had been spoken by Yahweh through the prophet would be fulfilled: "Out of Egypt I called My Son." Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent men and killed all boys*

who were in Bethlehem and all its vicinity who were two years old or under, according to the time which he had determined from the magi.

Pharaoh killed many Israelite infant boys with his decree, and Herod the Great when he discovered he had been tricked by the magi, became very enraged and thereafter, created great travail in Judea with his slaughter of the innocents. Nevertheless, Yahweh delivered both the infants, Moses and Yahshua, from the purpose of these civil authorities.

A second similarity: Moses and Yahshua also, came out of Egypt – Moses, at first, fleeing to Midian from Pharaoh's anger, for reason of having slain an Egyptian who had been quarreling with an Hebrew (Exod. 2:15), and then a second time, expelled at the age of 80 together with all Israel (Exod. 12:41) and Yahshua, as a young child returned to Palestine from His family's exile from Herod, upon the latter's death (Matt. 2:19-21).

Parallels in Seeking First the Kingdom

Both Moses and our Master Yahshua gave up riches and the glory of this world for the riches of Yahweh. *By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to endure ill-treatment with the people of Elohim than to enjoy the temporary pleasures of sin, considering the reproach of Messiah greater riches than the treasures of Egypt; for he was looking to the reward,* Hebrews 11:24-26.

Completing His 40-day fast in the wilderness, Yahshua was afterward hungry, and the tempter returned, taking Him to an exceeding high mountain and showed Him the kingdoms of the world and power and glory of them, and saying, "All these things will I give You, if you will fall down and worship me," (Matthew 4:9). But Yahshua, emptied of Himself that He might do always those things that pleased His Father (John 8:29) rather, took upon Himself the form of a bond-servant (Phil. 2:7).

The Gematria of 40

The number 40 figures significantly in the lives of the Lawgivers, Moses and Yahshua. Both Moses and Yahshua fasted for 40 days and 40 nights, taking neither food nor water before they commenced their ministries. In Scripture, 40 is the number of trials and testing or a punishment for disobedience – like when,

- Moses was "baptized" in the Red Sea, and Yahshua in the Jordan River and afterward, for 40 days,

- Moses was atop Sinai, fasting 40 days and 40 nights, when he received the written Torah engraved on stone tablets, (Exod. 34:28; Deut. 9:9);
- Yahshua was driven in the wilderness by the Spirit to fast 40 days and 40 nights before commencing His ministry, (Matt. 4:1-2);
- Israel was chastened for forty years, a year to a day the spies were surveilling Canaan, wandering in the wilderness until all who were above the age of 20 upon their departure from Egypt, died for their rebellion ...being prevented from crossing the Jordan to the Promised Land, (Num. 14:33-34).

Incidentally, a Biblical fast requires an abstinence from food and water. A water fast is not a Biblical fast. And for those who choose not to fast, let them *consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us,* Romans 8:18 but that a period of fasting enables one to look only at Yahshua, the originator and perfecter of faith, Who for the joy that was set before Him, endured the stake (Heb. 12:2). Hopefully we all in faith like Moses and our Master Yahshua, are willing to set aside the cares of this world considering it nothing compared to the glory set before us.

The Law (Torah) and a Stiff-necked People

Both Moses and Yahshua taught the Law of Yahweh. Moses taught the letter of the Law, necessary because he was speaking to a stiff-necked people who had tempted Yahweh ten times (Num. 14:22). Yahshua came to embellish the Law with the Spirit. Interestingly, the Law was given to Moses on Shavuot (Pentecost) and the Holy Spirit, the Promise of Abba Yahweh (Luke 24:49) was also dispatched on Shavuot (Pentecost). Yahshua had said He had not come to abolish the Law, but to fulfill (Matt. 5:17), that is, to embellish the Law with the Spirit. Fulfill is G.4137, *pleroo*, meaning to fill up, perfect, fully preach, i.e., *establish*.

But if a stiff-necked people who saw all the works of Yahweh in Moses' day, witnessing His love and mercy, could not obey or even understand the letter of Yahweh's Law which is more physically applicable, how could it be thought they should understand the spiritual things of Yahweh's Law? It would have been like trying to feed a newborn baby a well-done steak when it could barely handle milk.

For both Moses and Yahshua became frustrated with a stiff-necked, unbelieving people.

Unfortunately, in the matter of the waters of strife (Num. 20), Moses' disobedience to Yahweh's command to speak to the rock instead of replying to this stiff-necked people – as in, "Listen now, you rebels; shall we bring water for you out of this rock?" (Num. 20:10) – and striking the rock, he was denied entry into the Promised Land.

Yahshua, too, dealt with stiff-necked people, saying, for example, to one Pharisee, *If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?* John 3:12 and even to His disciples on one occasion, You unbelieving and perverse generation, how long shall I be with you? How long shall I put up with you? (Matthew 17:17) – though compassed about with the like infirmities, He remained ever "holy, harmless, undefiled, separate from sinners" (Heb. 7:26).

Believe Me for the Works' Sake

Yahshua is *the* prophet like Moses in the miracles they each performed. As Moses contended with Yahweh about the people not believing him, Yahweh replied,

"Now put your hand inside the fold of your robe." So he put his hand inside the fold, and when he took it out, behold, his hand was leprous like snow. Then He said, "Put your hand inside the fold of your robe again." So he put his hand into the fold again, and when he took it out of the fold, behold, it was restored like the rest of his flesh. "So if they will not believe you nor pay attention to the evidence of the first sign, they may believe the evidence of the last sign. But if they will not believe even these two signs nor pay attention to what you say, then you shall take some water from the Nile and pour it on the dry ground;

and the water which you take from the Nile will turn into blood on the dry ground," Exodus 4:6-9.

Likewise, Yahshua in reply to one of His disciples, Philip, said, The Words that I speak to you I speak not of Myself: but the Father that dwells in Me, He does the works. Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake, John 14:11.

Water, Blood, Wine

In the Scriptures, we find a correlation among three words: water, blood, and wine. As one of the first proofs to authenticate Yahweh's commissioning of Moses and Aaron, we read this report:

Then Yahweh said to Moses, "Say to Aaron, 'Take your staff and extend your hand over the waters of Egypt, over their rivers, over their streams, over their pools, and over all their reservoirs of water, so that they may become blood; and there will be blood through all the land of Egypt, both in containers of wood and in containers of stone,'" Exodus 7:19.

In John 2:1-10, Yahshua with His mother Miriam and His disciples are attending a marriage at Cana, when His mother announced to Him, the caterer had run out of wine. He took of the water reserved for rites of purification and made wine – in Hebrew culture, called "the blood of the vine." So, we infer that Yahshua turned water to wine/blood of the vine. See our in-depth study called, ***The Controversy: Wine or Grape Juice for Passover?***

The Brazen Serpent

Another parallel between Moses and Yahshua is the bronze serpent. We read in the narrative of Numbers 21:4-9, *Then they set out from Mount Hor by the way of the Red Sea, to go around the land of Edom; and the people became impatient because of the journey. So the people spoke against*



Elohim and Moses: “Why have you brought us up from Egypt to die in the wilderness? For there is no food and no water, and we are disgusted with this miserable food.” Then Yahweh sent fiery serpents among the people and they bit the people, so that many people of Israel died. So the people came to Moses and said, “We have sinned, because we have spoken against Yahweh and against you; intercede with Yahweh, that He will remove the serpents from us.” And Moses interceded for the people. Then Yahweh said to Moses, “Make a fiery serpent, and put it on a flag pole (stake); and it shall come about, that everyone who is bitten, and looks at it, will live.” So Moses made a bronze serpent and put it on the flag pole (stake); and it came about, that if a serpent bit someone, and he looked at the bronze serpent, he lived.

In referring to this wilderness experience, Yahshua said, *And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,* John 3:14.

Just like the bronze serpent, Yahshua was lifted up on a stake and just like the bronze serpent anyone who obeyed Yahweh and believed His promise by looking upon the bronze serpent, would live, so also does looking on, believing in, and trusting Yahshua – lifted upon a torture stake – affect their eternal life.

So, as it was in the wilderness with them who chose not to look upon the brazen serpent to facilitate life, neither will any who choose not to look upon, believe, and trust Yahshua – lifted upon a torture

stake but now, risen from the dead and seated at the right hand of the Father to make intercession for as many as would (Rom. 8:34) – not have life, but rather die in their rebellion and sin (Eph. 2:1). They died and not only did they die but they died in rebellion and sin.

Conclusion

As we read earlier, we MUST HEAR *the* prophet like Moses. The word Shema, translated as hear, means to actively hear or to act upon what we hear. In essence, to obey. Those who don't obey Yahshua, but deliberately continue in defiance will find themselves falling into the hands of the Living Elohim which is Terrifying:

For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries. Anyone who has ignored the Law of Moses is put to death without mercy on the testimony of two or three witnesses. How much more severe punishment do you think he will deserve who has trampled underfoot the Son of Yah, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? For we know Him who said, “Vengeance is Mine, I will repay.” And again, “Yahweh will judge His people.” It is a terrifying thing to fall into the hands of the living El, Hebrews 10:26-31.

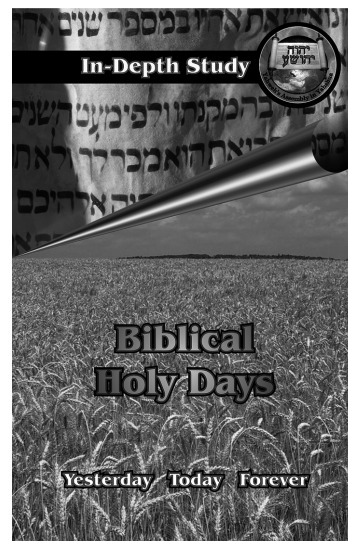
- Brother Lucas Bentley

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One Heart
and
One
Way



And I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me, Jeremiah 32:39-40.

In Chr-stendom and other world religions, there are those who teach that salvation has many paths, saying, just as long as one has a moral character, all is well. The Muslims, Hindus and Buddhists all have people with moral character, by worldly standards beyond reproach or scrutiny.

But what does Scripture say on the subject? Are there many paths from which one may choose, or are the many doctrines, rooted in lies, made to deceive the wandering soul?

Of Ways and Gates

And they have turned unto Me the back, and not the face: though I taught them, rising up early and teaching [them], yet they have not listened to receive instruction. But they set their abominations in the house, which is called by My Name, to defile it, Jeremiah 32:33-34.

Having one heart to serve Yahweh requires determination, being proactive in rendering faithful service to Elohim. Such service requires a humble heart of submission which seeks to do His will, not just knowing what His will is, but actually doing His will (Phil. 2:13).

For example, one may know that the seventh day Sabbath begins at sundown Friday and ends at sundown Saturday, but having this knowledge is of no value unless he observes it. This service is evidence that he fears Yahweh. For faith without works is dead, being alone (James 2:17).

The proverbs of Solomon have this to say regarding the fear of Yahweh:

- *The fear of Yahweh [is] the beginning of knowledge: [but] fools despise wisdom and instruction, Proverbs 1:7.*

- *The fear of Yahweh [is] to hate evil: pride, and arrogance, and the evil way, and the froward mouth, do I hate, Proverbs 8:13.*
- *The fear of Yahweh [is] a fountain of life, to depart from the snares of death, Proverbs 14:27.*
- *By mercy and truth iniquity is purged: and by the fear of Yahweh [men] depart from evil, Proverbs 16:6.*

Moreover, Psalm 111:10 reads, *The fear of Yahweh [is] the beginning of wisdom: a good understanding have all they that do [His commandments]: His praise endures for ever.*

Having one's heart (mind or intellect) set on doing Yahweh's will – not being drawn away by the lust of the flesh or catering to itching ears that are ever learning but never grasping hold of Scriptural Truth (2 Tim. 3:7) – is the only way that leads to the redemption of one's soul and hence, salvation. Scripture says, it is the narrow way that leads to everlasting life and the Master makes this distinction:

Enter you in at the strait gate: for wide [is] the gate, and broad [is] the way, that leads to destruction, and many there be which go in thereat: because strait [is] the gate, and narrow [is] the way, which leads to life, and few there be that find it, Matthew 7:13-14.

During Yahshua's trial before Pilate, the governor asked, "Are you the King of the Jews?" (John 18:33) *Yahshua answered, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence," John 18:36.*

You Get to Choose

Israel of old had rejected Yahweh as their Sovereign, and also His priests who spoke His Word and gave direction. They wanted a king like other nations, and petitioned Samuel, protesting that he was old and that his sons did not walk after his manner and therewith, demanded that he make them a king like all the nations (1 Sam. 8:5). Likewise, in a parable, Yahshua spoke concerning Himself as a nobleman who would receive to Himself a Kingdom of a people who protested, "We will not have This Man

to reign over us" (Luke 19:14).

Nevertheless, Yahshua is the Way, the Truth, the Life, that leads to LIFE, and none can come to the Father but by Him (John 14:6).

Again, it is important to know which path to follow, for there is salvation in none other Name (Yahshua) given under heaven among men, whereby we must be saved (Acts 4:12). Two paths: one broad, where anything goes and leading to death; the other narrow, disciplined leading to everlasting life.

"Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure unto Me above all people: for all the earth [is] Mine: and you shall be unto Me a kingdom of priests, and an holy nation ..." (Exod. 19:5-6).

Conclusion

We are not to look to the politics of the day – blowing about like a tempestuous wind – for guidance, but rather with boldness, enter into the Holiest Place by the blood of Yahshua consecrated for us, a New and Living Way; through the veil, that is, His flesh, with Him having been made a High Priest over the house of Yahweh (Heb. 10:19-21). Therefore,

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Hebrews 10:22.

In another time, Jeremiah recorded this witness against Yahweh's people, that they had committed two evils. They had forsaken Him, the Fountain of Living Waters and instead, hewed cisterns, broken cisterns that could hold no water (Jer. 2:13).

But now, the Lamb in the midst of the throne shall lead whosoever will, to Living Fountains of Water and there, Yahweh Elohim shall wipe away all tears from their eyes (Rev. 7:17) – hence, His invitation:

And the Spirit and the bride say, "Come." And let him that hears say, "Come." And let him that is athirst come. And whosoever will, let him take

the Water of Life freely, Revelation 22:17.

Will you fully trust in Yahweh and walk in Yahshua - The Way Yahweh has provided? Or will you be like the rebellious, who in their worldly wisdom seek another way?

- Brother Richard Anderson

But We Trusted That It Had Been He



From Yahshua's first foretelling of His Resurrection to Jewry in John 2:19-21 and subsequent references to This Notable Event over the space of His public ministry, to the several post-Resurrection apparitions to His disciple-friends, His speaking to them was met with skepticism and incredulity. ***But We Trusted That It Had Been He*** (Luke 24:21) is purposed to “set forth in order, a declaration of those things which are most surely believed among us” (Luke 1:1).

In anticipation of observing the Passover (*Pesach*) memorial and the Festival of Unleavened Bread (*Chag Matzot*), we were considering the events that led to the Messiah's (*ha Maschiach's*) 3-day entombment ... and afterward, the incredulity of those who first observed His empty tomb, and they to whom His resurrection had been reported.

All four Evangels record these accounts, but do not agree on sequence and chronology, so that one needs to consider all four to get a sense of the order of occurrence. One might wonder that seeing the Set Apart Spirit (*Ruach ha Qodesh*) had inspired the evangelists who, in the words of Luke (*Luqas*), “having had perfect understanding of all things from the very first ... to set forth in order a declaration of those things which are most surely believed” (Luke 1:1, 3), how it should be that these writers did not agree in declaring in order those things which are most surely believed.

Indeed, might one wonder, how it is that Luke who was not among that Apostolic Fraternity which had continued with the Master from the beginning — neither Mark (*Marqos*) — should be thought to have had more “perfect understanding of things from the very first” than they whose ears had heard, whose eyes had seen, and whose hands had handled, of the Word of Life, 1 John (*Yochanon*) 1:1.

Our Understanding Is Incomplete

Well, the answer is best discerned from the Scripture Itself.

- First, *He (Yahweh) giveth not account of any of His matters*, Job (*Iyob*) 33:13.
- Second, we read from Paul’s (*Sha’ul’s*) letter to the Romans (*Romiyim*), *O the depths of the riches both of the wisdom and knowledge of Elohim! How unsearchable [are] His judgments, and His ways past finding out*, Romans 11:33.
- Third, Paul wrote in 1 Corinthians (*Qorin’tiym I*) 13:8, 9: “For we know in part ... But when that which is Perfect is come, then that which is in part shall be done away.”
- Fourth, Yahweh delights in them who, in the words of Paul to Timothy (*Timotiyos*), wrote, *Study to shew thyself approved unto Yahweh, a workman that needeth not be ashamed, rightly dividing the Word of Truth*, 2 Timothy 2:15.
- Fifth, in Proverbs (*Mishley*) 25:2, we read: [It is] *the glory of Yahweh to conceal a thing: but the honour of kings [is] to search out a matter.*

The Format and Purpose of This Inquiry

Having given many, many hours to this inquiry, we conclude that study has generated far more questions than answers, as the discourse on the subsequent activities attending Yahshua’s Resurrection will reveal. And so, it becomes our honor, as kings, to search out this matter.

We have chosen a narrative format, and have positioned Scripture citations within the content rather than as a “footnote,” in order to make it convenient for the reader’s reference. Mindful to avoid redundancy, we have incorporated as much as possible of the Evangelists’ text in order to embellish the account, particularly in the events attending Yahshua’s execution. *The Authorized Version* is used in this inquiry, and because we want this study to be instructional as well, with the first mention of many of the principal of the Proper Names in the Scripture text, we have (*parenthetically*) included

the Hebrew/Greco/Latin transliterations.

This has been an exhaustive study, and yet there are details we know, are remiss in addressing. On fewer occasions, have we concluded we knew nothing yet as we desired to know (1 Cor. 8:2) but for sure, the one good outcome our effort has produced, is a dispelling of previously held thoughts about events attending the final hours of Yahshua’s life and His 3-day and 3-night interment.

One final word before we launch our inquiry. We can very well see ourselves in the personages in our narrative, and come away with a very great appreciation for Yahweh’s grace to people, like Mary Magdalene (*Miryam* of Magdala) whose name appears singularly and on every expedition to the tomb; and of His mercy, upon Simon Peter (*Shim’on Kepha*) who, true to character, presents ever the impulsive one, taking the lead in investigating for himself tidings of his Master’s Resurrection, but chief among those who received the women’s report of the Occurrence as but “idle tales” (Luke 24:11).

And so, we begin with a passage taken from Luke 24:13-24, entitling this inquiry, ***But We Trusted That It Had Been He***, knowing full well, if, indeed, importance attaches to such attempts to exactly harmonize details and arrange minute particulars, considerable are the difficulties, Alfred Edersheim, ***The Life and Times of Jesus the Messiah***, Book 5, Chapter 17, p. 1.

What follows, therefore, may demonstrate itself as indefinite and inconclusive but nevertheless evoking your inquiry into these matters, but should not to that extent distract you from giving attendance to working out your salvation with fear and trembling (Phil. 2:12); from earnestly contending for the faith delivered you (Jude 1:3), and from giving diligence to making your calling and election sure (2 Pet. 1:10) that you might, moreover, experience the satisfaction from having yourself, studied to show yourselves approved (2 Tim. 2:15).

Luke 24:13-24, the Narrative

And, behold, two of them went that same day to a village called Emmaus (Amma’us), which was from Jerusalem (Yerushalayim) about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Yahshua Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them, “What manner

of communication are these that ye have one to another, as ye walk, and are sad?" And the one of them, whose name was Cleopas (*Qleophas*), answering said unto Him, "Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And He said unto them, "What things?" And they said unto Him, "Concerning Yahshua of Nazareth (*Natsareth*), Which was a Prophet (*Nabi*) mighty in deed and word before Elohim and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He Which should have redeemed Israel (*Yisra'el*): and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not."

These women, Mary Magdalene; another whom Scripture identifies as the other Mary (*Miryam*), the wife of Cleopas and mother of Joses (*Yoseph*) and James the less (*Ya'aqob*) an Apostle (John 19:25; Matt. 27:56, 10:3); and Salome (*Shelomah*) (Mark 16:1); Joanna (*Yohanah*) (Luke 8:3, 24:10), the wife of Chuza (*Kuzas*), Herod's chief steward; and others, had ministered to Yahshua of their substance while He lived and now, with His death, sought still, to do what they could (Mark 14:8).

We continue our narrative, as Yahshua makes His way to Golgotha (*Golgoleth*).

To Golgotha, and Death

"And they compel one Simon a Cyrenian (*Kurenaion*), who passed by, coming out of the country, the father of Alexander (*Alexandros*) and Rufus ..." (Mark 15:21) ... "and on him they laid the torture stake, that he might bear it after Yahshua" (Luke 23:26).

And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Yahshua turning unto them said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, 'Blessed are the barren, and the wombs that never bare, and the paps which never gave suck' (see Isa. 54:1; Gal. 4:27). Then shall they begin to say to the mountains, 'Fall on us;' and to the hills,

'Cover us' (see Rev. 6:16). For if they do these things in a green tree, what shall be done in the dry?'" Luke 23:26, 27-30.

As a green tree is full of juice, so is Yahshua of grace and goodness, as that which is not proper to be cut down, neither deserving of death. This is a metaphor expressing the righteousness and innocence of Yahshua, pure in His nature, harmless in His conversation, and doing no hurt to any man's person or property. His enemies could find nothing, nor prove anything against Him; nor even the adversary (*ha Satan*) himself, but recognized Him to be the Holy One of Yahweh (Luke 4:34). He was also declared innocent by his judges, the Roman governor (*Pontius Pilate*) and Herod, king of Judea.

He was persecuted in His infancy, His life sought for. He was despised and reproached by men, apprehended as a thief, bound as a malefactor, arraigned as the greatest criminal on earth. He was mocked, buffeted, and spit upon, scourged and crucified, forsaken by His Father as He bore the sins of His people.

And now, if all these things were done to such an holy, harmless, and innocent Person, what should be done to dry trees without juice, destitute of grace and righteousness ... dead and withered trees, men dead in trespasses and sins and deserving to be cut down, fit fuel for His wrath and indignation, tribulation and anguish? (Eph. 2:1; Rom. 2:8, 9) They which rejected Him, saying, "We will not have This *Man* to reign over us" (Luke 19:14) are the dry trees, worthy of devouring flames!

"And when they were come unto a place called Golgotha, that is, to say, a place of a skull, they gave Him vinegar to drink mingled with gall ... wine mingled with myrrh ... and when He had tasted thereof, He would not drink" (Matt. 27:33, 34; Mark 15:23; Matt. 27:34).

We will read later in the narrative (John 19:29-30), that Yahshua was provided "a sponge with vinegar" upon His cry, "I thirst" and that He received it, before bowing His head and yielding up His spirit. The account in Matthew (*Mattithyahu*) 27:33-34, suggests that an offering of the sour drink was tendered Him upon arriving at Golgotha, which He tasted but would not receive. Perhaps, there were two offerings of the drink made, as the Matthew account omits any mention that Yahshua "thirsted."

Then the soldiers, when they had crucified Yahshua, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat

was without seam, woven from the top throughout. They said therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be:" that the Scripture might be fulfilled, which saith, "They parted My raiment among them, and for My vesture they did cast lots, John 19:23-24; Psa. 22:18.



"And it was the third hour ... and sitting down they watched Him there: and set up over His head His accusation ... written in letters of Greek, and Latin, and Hebrew ... Yahshua of Nazareth, King of the Jews (*Yahshua ha Natsaret, vey Melek ha Yahudim*) (Mark 15:25; Matt. 27:36, 37; Luke 23:38; John 19:19).

"And they that passed by railed on Him, wagging their heads, and saying, 'Ah, Thou that destroyest the temple, and buildest *it* in three days, save Thyself. If Thou be the Son (*Ben*) of Eloah, (Mighty One) come down from the stake' ... Likewise also the chief priests mocking Him, with the scribes and elders, said, 'He saved others; Himself He cannot save. If He be the King of Israel ... the Chosen of El ... let Him now come down from the stake, and we will believe Him. He trusted in El; let Him deliver Him now, if He will have Him: for He said, 'I am the Son of Eloah'. Let Messiah the King of Israel (*ha Maschiach Melek Yisra'el*) descend now from the stake, that we may see and believe' ... Then said Yahshua, 'Father, forgive them; for they know not what they do ...'" (Matt. 27:39-40; Mark 15:29-30; Matt. 27:41-42; Luke 23:35; Matt. 27:42-43; Mark 15:32; Luke 23:34).

"And with Him they crucified two thieves; the one on His right hand, and the other on His left. And the Scripture was fulfilled, which saith, 'And He was numbered with the transgressors' ... And one of the malefactors which were ... crucified with Him, cast the same in his teeth ... *saying*, 'If Thou be Messiah, save Thyself and us' ... But the other answering rebuked Him, saying, 'Dost not thou fear El, seeing thou are in the same condemnation? And we indeed justly; for we receive the due reward of our deeds:

but This Man hath done nothing amiss'. And he said unto Yahshua, 'Master, remember me when Thou comest into Thy kingdom'. And Yahshua said unto him, 'Verily I say unto thee, To day shalt thou be with Me in paradise'" (Mark 15:27-28; Isa. 53:12; Luke 23:39; Matt. 27:44; Luke 23:40-43).

Tradition says, that it was he which was impaled on Yahshua's right hand who made this appeal. Indeed, in Hebraic thought, the right hand represents the spiritual and the left, the carnal, so that we can appreciate the one reviling the Master, was positioned to His left (see Matt. 25:33).

Paradise is declared by some to mean "heaven." Exegetically (G.3857, *Strong's Exhaustive Concordance*) the word is of Oriental origin and means a park, i. e., specifically, an Eden (place of future happiness), "paradise." Properly understood, it is the place of the unseen dead awaiting resurrection. There is controversy, too, about the position of the comma following, "**unto thee**," with some translations positioning the punctuation after the word, "**To day**," which of course, would affect the meaning of Yahshua's reply.

"And when the sixth hour was come ... the sun was darkened ... there was a darkness over all the earth unto the ninth hour ... Now there stood by the torture stake of Yahshua His mother, and His mother's sister, Mary wife of Cleopas, and Mary Magdalene. When Yahshua therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, 'Woman, behold thy son'! Then saith He to the disciple, 'Behold thy mother'! And from that hour that disciple took her unto his own house" (Mark 15:33; Luke 23:45, 44; John 19:25-27).

Some purport that Yahshua was directing His mother's attention, "Woman, behold thy son" to Himself, but the context suggests rather, that He was speaking of John. One may wonder, the reason Yahshua should commend the care of His mother to a disciple rather than to one of His brothers – James (*Ya'aqob*), Joses (*Yoseph*), Simon (*Shim'on*), or Judas (*Yahuda*), or one of His

sisters (Matt. 13:55, 56). The answer may lie in John 7:5: *For neither did His brethren believe in Him.*

Nevertheless, their Brother's death might afterward, have evoked a righteous sorrow — His goodness leads men to repentance (Rom. 2:4) — as we read them included in Acts 1:14, tarrying for the Promise, come on Pentecost (*Shavu'ot*).

“And at the ninth hour Yahshua cried with a loud voice, ‘*Eloi, Eloi, lama sabachthani*’? which is, being interpreted, ‘My Eloah, My Eloah, why hast Thou forsaken Me’? ...And some of them that stood by, when they heard *it*, said, ‘Behold, He calleth Elias (*Eliyah*) ...Let be, let us see whether Elias will come to save Him to take Him down’ ” (Mark 15:34; Psa. 22:1; Mark 15:35; Matt. 27:49; Mark 15:36).

“After this, Yahshua knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, ‘I thirst’ ... And one ran and filled a sponge full of vinegar, and put it on a reed and gave Him to drink ... When Yahshua therefore had received the vinegar ...Yahshua cried with a loud voice ... ‘It is finished ...Father, into Thy hands I commend My spirit’, and having said thus, he gave up the spirit” (John 19:28; Mark 15:36; John 19:30; Luke 23:46; Luke 23:46).

Post-Mortem Events

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, Matthew 27:51.

“Now when the centurion saw what was done, he glorified Elohim, saying, ‘Certainly This was a Righteous Man’ ” ... and they that were with him, watching Yahshua, saw the earthquake, and those things that were done, they feared greatly, saying, ‘Truly This was the Son of Elohim’ ... And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all His acquaintance, and the women that followed Him from Galilee (*Galil*), stood afar off, beholding these things” (Luke 23:47; Matt. 27:54; Luke 23:48-49).

The Jews therefore, because it was the preparation, that the bodies should not remain upon the stakes on the Sabbath (*Shabbath*) (for that Sabbath was an high day, *Shabbathon*), besought Pilate that their legs might be broken, and that they might be taken away, John 19:31.

In Deuteronomy (*Devarim*) 21:22, 23, we read, “And if a man ... be put to death, and thou hang

him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of Yahweh;) that thy land be not defiled, which Yahweh thy Elohim giveth thee for an inheritance.”

The Roman executioners had nothing of regard for the *TORAH*, (the Law) and neither, apparently, Jewry responsible for delivering “This Just Person” (Matt. 27:24) to His death. Pilate had found nothing worthy of death in Him, and neither had Herod (Luke 23:15). Moreover, note well the order in the Deuteronomy prescription for execution: a man was put to death BEFORE, being suspended upon a tree. The death-tree represented a curse to Israel, a place of belonging neither to the earth nor to the heavens (*shamayim*), truly a position of being utterly forsaken by the Creator of heaven and earth!

In Galatians (*Galatiym*) 3:13, Paul reiterates Deuteronomy:

Messiah hath redeemed us from the curse of the law, being made a curse for us: for it is written, “Cursed [is] every one that hangeth on a tree.”

The Romans customarily disposed of bodies crucified, by immolation, thus we can appreciate the zeal of Joseph of Arimathea (*Ramathayim*) and Nicodemus (*Nakdimon*) to assume the charge of removing and interring the Master's broken body.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Yahshua, and saw that He was dead already, they break not His legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water, John 19:32-34.

Tradition says, that it was the centurion from Luke 23:47 who pierced Yahshua's side. “Blood and water” are significant, suggesting it was the pericardium (accounting for the large quantity of blood and water or, perhaps, the spleen, extremely vascularized), that was affected, and indicating that there should be a large outpouring of blood. In this connection, we read in 1 John 5:6: *This is He that came by water and blood, [even] Yahshua the Messiah; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is Truth.*

For these things were done, that the Scripture should be fulfilled, “A bone of Him shall not be broken,” John 19:36; Psalm 34:20. And again another Scripture, saith, “They shall look on Him Whom they pierced,” John 19:37; Zechariah 12:10.

Interment

“And now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathea, an honourable counsellor, which also waited for the Kingdom of Elohim ... a good man, and a just ... the same had not consented to the counsel and deed of them ... being a disciple of Yahshua, but secretly for fear of the Jews ... came, and went in boldly unto Pilate, and craved the body of Yahshua. And Pilate marvelled if He were already dead: and calling *unto him* the centurion, he asked him whether He had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph” (Mark 15:42, 43; Luke 23:50, 51; John 19:38; Mark 15:43-45).

Joseph, like Nicodemus a Pharisee, was a member of the Sanhedrin, the body of elders that had passed judgment on Yahshua, though neither of the two gave assent to the Sanhedrin’s resolution. Nicodemus, incidentally, distinguished himself in John 7:51 when in council, he rose to the defense of Yahshua, questioning, “Doth our law judge *any* man, before it hear him, and know what he doeth?”

“And he (Joseph) bought fine linen, and took Him down, and wrapped him in the linen ... And there came also Nicodemus, which at the first came to Yahshua by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Yahshua, and wound it in linen clothes with the spices, as the manner of the Jews is to bury ... and laid Him ... in the garden in a new sepulchre ... that was hewn in stone, wherein never man before was laid ... and rolled a stone unto the door of the sepulchre ... and that day was the preparation, and the Sabbath drew on ... And the women also, which came with Him from Galilee,

Mary Magdalene and Mary *the mother* of Joses ... followed after, and beheld the sepulchre, how His body was laid” (Mark 15:46; John 19:39-40; Mark 15:46; John 19:41; Luke 23:53; Mark 15:46; Luke 23:54, 55; Mark 15:47; Luke 23:55).

We can appreciate the haste with which Joseph made, (1) to buy fine linen; (2) retrieve Yahshua’s broken body from off the stake; (3) transport it to his own sepulchre which was nearby; and, (4) prepare it for interment, and all accomplished within but the few hours between Yahshua’s death at the ninth hour (3:00 PM) and before the preparation day ended at sunset.

That he might have thought this process out is apparent, owing to the fact that customarily, Jewish shops of commerce closed their business activity by the ninth hour on days of preparation, and on this day particularly, perhaps even earlier, as darkness prevailed from the sixth hour (12 noon) through the ninth hour (3 PM), which also gave witness to other cataclysmic events like an earthquake, rocks rent and the temple veil between the Holy Place and the Most Holy Place becoming rent from top to bottom (Matt. 27:51).

It was not unusual for the wealthy (Joseph) to have a place apart from their residence, outside the city proper, a place where contemplation and meditation could be had without the encumbrance of the distractions of life. Neither was it uncommon that, there, would a burying place be prepared for their repose. Tombs were customarily carved into solid rock, providing for one or more compartments where bodies were laid out after being anointed with spices and ointments applied to linen strips.

Customarily, the Jews left these bodies alone for a few years until they decomposed to bones, which



were then placed in a small stone box called, an ossuary. The ossuary remained in the tomb with the remains of other family members.

Moreover, one may also commend Nicodemus whose contribution of “a mixture of myrrh and aloes, about an hundred pound *weight*” is remarkable, being suitable for the interment of a King, with whatever was not required for the linen shroud, to be burnt to emit a sweet savor.

Perhaps, he, too, like his companion Joseph, knew what he would do, and had procured these materials in advance of the close of business that day of preparation. For the quantity which he brought might not be thought as being in the store of one man’s possession.

Such was the manner of the Jews to bury (John 19:40), a lengthy process — convention calling for placing the corporal remains on clean linen anointed with spices and ointments, and then binding the body with linen and probably not concluded in but the short time on the evening of that preparation day — thus compelling them which had followed Yahshua from Galilee (Matt. 27:55) to consider the need for more application of the apothecary.

Therefore, “the women also, which came with Him from Galilee ... Mary Magdalene and Mary *the mother* of Joses ... followed after, and beheld the sepulchre, how His body was laid ... and they returned and rested the Sabbath day according to the commandment” (Luke 23:55; Mark 15:47; Luke 23:55, 56; Exod. 20:10).

“Returned?” Yes, likely to their own place as they made ready their own observance of the High Sabbath that would probably have precluded the preparation of spices and ointments (Luke 23:56) on the waning daylight hours of the day of preparation, and necessarily deferring until the intervening day (our Friday) between the High Sabbath and the weekly Sabbath, after which they might complete Yahshua’s burial rites. Because they came with Him from Galilee and could not know the things which should come to pass there in these days (Luke 24:18), it is not likely they would have brought such things with them as they required for His burying!

“When the (high) Sabbath day was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had BOUGHT sweet spices ... which they had prepared, and certain others with them ... that they might come and anoint Him” (Mark 16:1; Luke 24:1; Mark 16:1).

The day of that preparation was the Passover day, anticipating the High Sabbath of the first day of Unleavened Bread which should follow. In the Evangels, every reference to the preparation day is in respect to the 1st day of Unleavened Bread, also the first of seven annual High Sabbaths (*Shabbathoth*). Note John 19:31: “The Jews therefore, because it was the preparation, that the bodies should not remain upon the stake on the Sabbath day, (for that day was an High Day) ...”

In order to better appreciate the chronology of events preceding this particular Passover, let’s look briefly to Its TORAH prescription.

On the 10th of *Abib* (the first month of the Biblical year), according to the TORAH, Exodus (*Shemoth*) 12:3, 5, 6, the Passover lamb was selected, kept in ward four days during which it was inspected to assure its acceptability, as it is written:

“In the tenth *day* of this month they shall take to them every man a lamb ... Your lamb shall be without blemish ... And ye shall keep it up until the fourteenth day of the same month ...”

In Matthew 21:1-9, we read of Yahshua’s presentation as the Lamb of Elohim:

And when they drew nigh to Jerusalem, and were come to Bethphage (Beyth Phagi), unto the mount of Olives, then sent Yahshua two disciples, saying unto them, “Go into the village over against you, and straightway ye shall find a donkey tied, and a colt with her: loose them, and bring [them] unto Me. And if any [man] say ought unto you, ye shall say, “The Master hath need of them; and straightway he will send them.” All this was done, that it might be fulfilled which was spoken by the prophet, saying, “Tell ye the daughter of Sion (Tsion), ‘Behold, thy King cometh unto thee, meek, and sitting upon a donkey, and a colt the foal of a donkey’,” Isaiah 62:11; Zechariah 9:9. And the disciples went, and did as Yahshua commanded them, and brought the donkey, and the colt, and put on them their clothes, and they set [Him] thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed [them] in the way. And the multitudes that went before, and that followed, cried, saying, Blessed [be] he that cometh in the Name of the Sovereign.” (Baruch haba beshem Yahweh.) Psalm 118:26

This was the presentation of the Lamb of Yahweh which taketh away the sin of the world (John 1:29). This was He, the Lamb of Yahweh without blemish, kept until the 14th day when He should become Israel’s Passover, and ours!

Resurrection: TransFORMATION

And now, we come to particularly challenging and more difficult events to chronologize, perhaps as much because an accounting of events attending the Master's Resurrection, was at that time, as it is now, among the unbelieving, shrouded with the doubt and disbelief of the principals involved — doubt and disbelief, phenomena that always incline to accentuate Secret and Mystery as in our own anticipation, we await deliverance from the bondage of corruption (Psa. 25:14; Eph. 3:9; Rom. 8:21).

The Resurrection of the Dead, both Secret and Mystery:

- Sown in corruption, raised in incorruption;
- Sown in dishonour, raised in honour;
- Sown in weakness, raised in power;
- Sown a natural body, raised a spiritual body (1 Cor. 15:42-44).

They which have borne the image of the earthy are saved through having believed on the preaching of the Resurrection, and according to His abundant mercy, been begotten unto a lively hope of receiving an exceeding great and precious promise — an inheritance reserved in heaven, incorruptible and undefiled — the image of the heavenly, translated into the Kingdom of Yahweh that fadeth not away (1 Cor. 15:49; 1 Pet. 1:3; 2 Pet. 1:4; Col. 1:13).

Yahshua fulfilled the Sign of Jonas (*Yonah*) — sacrificed the ninth hour (3:00 PM) of the Passover day (Wednesday), interred that evening before the beginning of the High Day Sabbath (Thursday, the 15th of *Abib*) and reckoned in the heart of the earth as follows:

Wednesday night and Thursday day, the 1st day; Thursday night and Friday day, the 2nd day; Friday night and Saturday day, the 3rd day.

And so, the question is posed to 1st day attendees: How is it possible that 3 days and 3 nights of 72 hours could be compressed into a period from Good Friday evening to Easter sunrise?

Someone's not telling the Truth, and we conclude, therefore, **Yea, let Yah be true, and every man a liar** (Rom. 3:4).

The Hazards of Relying on Constantinian Commentaries

Without taking the tact of commentaries, there are questions and issues the serious student of Scripture is compelled to ponder in an effort to understand what presented as both Secret and Mystery to our fathers, and the details of some of which are yet obscure.

And speaking of commentaries — what should come as caution to the student of Scripture, is a certain wariness of those things which are written as commentary by them whose senses are scarcely exercised to discern Truth from error (1 John 4:6).

Always, therefore, the student of Scripture must keep in mind, that “Spiritual Things ...Are Spiritually Discerned” (1 Cor. 2:13, 14).

Nevertheless, when difficulty arises comprehending and apprehending the meaning of a Sacred Text, one might take recourse to a commentary, beware whom you permit to guide your understanding; beware of Constantinian Commentaries, e.g., “... and rested on the Sabbath according to the commandment,” [they] “not knowing as yet the abolition of it (the Sabbath), with the rest of the ceremonial law.”

It is from corrupt, deceitfully-handled, and privately-interpreted observations as this, that some ignorant of the Scripture, make conclusion that the Body of the Torah is, “the handwriting of ordinances against us, contrary to us, and has been blotted out, taken out of the way, and nailed to the tree” (Col. 2:14).

Students of Scripture need to appreciate that many commentators hold to the Constantinian tradition that stands opposed to the Sign of the Covenant, and briefly comprehended, *REMEMBER*

THE SABBATH, TO KEEP IT HOLY, Exodus 20:8.

Always, therefore, commentaries should be regarded more as “the spare tire,” than “the steering wheel” with which to guide understanding of Scripture.

Let's look at the conclusion of Scripture as pertaining to this matter: “There are many unruly and vain talkers and deceivers ... whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake ... But the ANOINTING which ye have received of Him abideth in you ... teacheth



you of all things, and is Truth, and is no lie ..." (Tit. 1:10, 11; 1 John 2:27).

And lest any should think that "the ANOINTING" precludes giving audience to the pulpit, let him understand "the ANOINTING" has as much to do with hearing as reading, as the Scriptures enjoin believers to "give attendance to reading, to EXHORTATION, to doctrine" (1 Tim. 4:13). For "Yah hath in due times manifested His Word through preaching" (Tit. 1:3). And so, therefore, "How shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14, 15).

Intrigue Attends Interment

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,, saying, "Sir, we remember that that Deceiver said, while He was yet alive, 'After three days I will rise again'. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, 'He is risen from the dead': so the last error shall be worse than the first." Pilate said unto them, "Ye have a watch: go your way, make [it] as sure as ye can." So they went, and made the sepulchre sure, sealing the stone, and setting a watch, Matthew 27:62-66.

Though the Master was dead and entombed, these could not rest, not even on this day, a High Sabbath. On that holy day, they came to the Roman governor, shrinking to asking his help, for they had remembered His prophecy ... speaking of His resurrection during the occasion of another notable Passover, when in John 2:19, He declared, "Destroy This Temple, and in three days I will raise It up."

Now, we come to a portion of the narrative that will test one's resolve in striving to comprehend the sequence of activity attending the Master's Resurrection and very nearly, make the inquirer who would know these things feel rather, "much perplexed thereabout" (Luke 24:4).

We have already discovered, the Evangelists' Record in establishing a sequence of events occurring before Yahshua's burial, presented with difficulty. No wonder, therefore, that a narrative attending the activities at the tomb should likewise be thought achronological, because all four Evangels variably record an account of perhaps as many as six different principals representing several expeditions visiting the tomb:

- Mary Magdalene and the other Mary (*the mother* of the Apostle James the less, and wife of Cleopas) came "in the end of the Sabbath, as

it began to dawn toward the first *day* of the week" (Matt. 28:1);

- Mary Magdalene, and Mary the mother of James, and Salome "had bought sweet spices" ... came "when the Sabbath was past ... very early in the morning the first *day* of the week" (Mark 16:1, 2);
- Mary Magdalene, and Joanna (*Yohanah*), "and Mary the *mother* of James, and other *women that were* with them ... come upon the first *day* of the week, very early in the morning" (Luke 24:10, 1);
- Mary Magdalene came "the first *day* of the week ... when it was yet dark" (John 20:1);
- Peter and John "ran both together ... the first *day* of the week... when it was yet dark" (John 20:4, 1);
- Peter "ran unto the sepulchre ... upon the first *day* of the week, very early in the morning" (Luke 24:12, 1).

Each came for diverse purposes: to satisfy curiosity; to sense the mood in the garden; to undertake the completion of the Master's embalming rites; to confirm the several reports of His "departure;" or simply, to come, hoping that they might receive witness to some sign that what He had said would occur, did. Certainly, the testimony of spirit beings helped confirm His prophecy, as well as seeing firsthand the tidy environment of the tomb, with the face covering and linens neatly folded.

Add to the quandary, the Evangelists' reckoning of the angel(s) involved:

- "the angel of the Master descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Matt. 28:2);
- "a young man sitting on the right side, clothed in a long white garment" (Mark 16:5);
- "two men stood by them in shining garments" (Luke 24:4);
- "two angels in white sitting, the one at the head, and the other at the feet, where the body of Yahshua had lain" (John 19:12),

And you may be as "much perplexed thereabout" as our subjects of Luke 24:4!

And questions arise and abound. Exegetical studies of certain words and phrases to determine the sequence of events and other investigations which proceed from, as already noted, Constantinian commentaries, may either aid one's understanding or exacerbate his confusion.

Nevertheless, there are elements to this narrative that we know with certainty.

First of all, though the preparation for His interment was made in haste, these activities were concluded before the sun set on the day of preparation. Joseph and Nicodemus were resolute in seeing to that. And so, it can be established the Savior was entombed exactly, for the length of time He had affirmed He should be, subsequently fulfilling the Sign of Jonas:

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man (Ben Adam) be three days and three nights in the heart of the earth, Matthew 12:40. ... yes, precisely, raised from the grave at the end of three 24-hour periods which also would have concluded the assignment of the Roman guards' vigil at the tomb.

Yahshua charged Mary Magdalene and the other Mary in Matthew 28:1; Mary Magdalene, and Mary *the mother* of James, and Salome in Mark 16:1; Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them in Luke 24:10; and Mary Magdalene in John 20:18, to inform His disciples of His resurrection and that He would rendezvous with them in Galilee (Matt. 28:10; Mark 16:7) which He did in John 21.

But notice the diverse reaction from the messengers, in executing their commission: from, “departed quickly from the sepulchre with fear and great joy,” to “fled from the sepulchre ... trembled and amazed: neither said they any thing to any *man*; for they were afraid” (Matt. 28:8; Mark 16:8).

And what about the disciples, how did they respond to hearing “good tidings of great joy, which shall be to all people?” (Luke 2:10). Mark records in 16:11 of the report given by Mary Magdalene, that when they had heard that He was alive, and had been seen of her, they believed not. Similarly, in Luke 24:11, the emissaries' report was regarded “as idle tales, and they believed them not.”

No matter, He had told them in Matthew 16:21, and at other times, and in other places, the same words, “that He must go unto Jerusalem, and suffer

many things of the elders and chief priests and scribes, and be killed, and BE RAISED AGAIN THE THIRD DAY. Still, would Peter after stooping down, behold the linen clothes laid by themselves, wonder in himself at that which was come to pass (Luke 24:12). Only would Peter's companion John, as they hastened to the sepulchre upon hearing the report of Mary Magdalene, believe (John 20:2-9). And where, incidentally, were the others of their company? Sequestered, behind shut doors, for fear of the Jews (John 20:19).

The principal common to all four narratives is Mary Magdalene. This one, out of whom 7 devils were exorcised (Mark 16:9), was the first to experience a post-resurrection apparition of the Master, perhaps singularly (Mark 16:9; John 20:14-17) but certainly on another occasion, with the other Mary as well (Matt. 28:9).

Matthew says Mary Magdalene and the other Mary, as they went to tell His disciples, “He is risen from the dead; and, behold, He goeth before you into Galilee ... Yahshua met them, saying, “All hail.” And they came and held Him by the feet, and worshipped Him (Matt. 28:1, 9, 7).

Forgiveness Commensurate with Love

But why should Mary Magdalene, very likely the first to have beheld the scene: the stone rolled away; the watch, fallen as dead men for fear; the angel sitting upon the stone, his countenance like lightning; his raiment white as snow (Matt. 28:2-4) and perhaps not much different from what Simon Peter, James and John had witnessed in Matthew 17:1-3, when they were in company with Moses (*Moshe*) and Elias and their Master, transfigured before them, be thought principal among Messiah's post-Resurrection witnesses?

Thoughts return to Luke 7:37-38, of another “woman in the city, which was a sinner” come into a Pharisee's home, bringing an alabaster box of ointment; standing at His feet behind Him, weeping; washing His feet with tears, wiping them with the hair of her head, and kissing and anointing His feet with oil. You will recall the Pharisee who should have been exercising himself as a gracious host, performing such cultural amenities, was put off with these proffered by “a woman in the city, which was a sinner.” (Luke 7:37)

In contrast, is Yahshua's regard for her. For He, unlike His host, received her... sins and all, reproving the Pharisee with these Words:

There was a certain creditor which had two had two debtors: the one owed five hundred pence,



and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" Simon answered and said, "I suppose that [he], to whom he forgave most." And He said unto him, "Thou hast rightly judged. ...Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped [them] with the hairs of her head. Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, [the same] loveth little," Luke 7:41-47.

"... out of whom He cast seven devils, her sins which were many, were forgiven; for she loved much," sufficient reason He should first appear to Mary Magdalene!

A Sabbath Resurrection

However, though Mary Magdalene was the first to have seen the Risen Savior, it cannot be established from Scripture that she was singularly, the first at the tomb. The reasons are clear.

Enroute to the garden, the two Marys had mused with one another, saying, "Who shall roll us away the stone from the door of the sepulchre?" (Mark 16:3) fully expecting to find it an obstacle. However, in John 20:1, *The first day of the week cometh Mary Magdalene early, WHEN IT WAS YET DARK, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

If, on their way to the tomb, the two Marys had considered who should roll away the stone in the first instance, then Mary Magdalene's singular coming the second time, to the tomb to find the stone removed ought not to have been a surprise.

Moreover, if by this time she had already seen the Master, why would she declare to Simon Peter, "They have TAKEN AWAY the Master out of the sepulchre, and WE KNOW NOT WHERE THEY HAVE LAID HIM" (John 20:2).

WE? Indeed, the plural pronoun further suggests that she and some other(s) must have been to the sepulchre earlier, most likely they in the Matthew account in Chapter 28.

Let's continue with Matthew's reckoning:

In the end of the Sabbath, as it began to dawn toward the first [day] of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Master descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead [men], Matthew 28:1-4.

The "great earthquake?" Could it be, perhaps, this was an aftershock of what occurred in Matthew 27:51, when "the earth did quake, and the rocks rent" signaling, (1) Messiah's Resurrection, precisely 72-hours after His interment on the late afternoon/early evening of the day of the Pharisees' preparation; and, (2) The term of Pilate's commitment to the Jewish (Yahudim) elders to appropriate the military resources of Rome as guards over the tomb was concluded. Certainly, it should have been that time (Matt. 28:2-6), of which the Evangelist wrote in verses 52-53: "... and many bodies of the saints which slept arose, and came out of the graves AFTER His resurrection, and went into the holy city, and appeared unto many."

The Apostle Paul writes in 1 Corinthians 15:22-23, *For as in Adam all die, even so in Messiah shall all be made alive. But EVERY MAN IN HIS OWN ORDER: MESSIAH THE FIRSTFRUITS; AFTERWARD THEY THAT ARE MESSIAH'S.*

Indeed, discovery of the Master's Resurrection, as He said should occur, was the more confirmed by,

- diverse accounts of "vision of angels" (Luke 24:23) — both positionally at the site of the tomb and numerically, but all declaring the same message, He is not here: For He is risen as He said. Come, see the place where the Master lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you, Matthew 28:6-7;
- several post-Resurrection apparitions within but a few hours - to Simon Peter (Luke 24:34); to Mary Magdalene and the other Mary (Matthew 28:9); to two disciples, traveling 7 miles on the road to Emmaus (Luke 24:15); to the Apostles sequestered together for fear of the Jews (John 20:19) the most of which had to occur, before the Sabbath ended;
- more frequent excursions to the garden to view a deserted, empty tomb by women and apostles alike;
- apparitions debunking the "idle tales" (Luke 24:11)

Questions That Beg Answers

Nevertheless, inquiry into all these elements add to the intrigue of becoming “passed from death unto life” (John 5:24), while producing other incidental matters to ponder, like,

- Why would He forbid Mary Magdalene to whom He first appeared, saying, Touch Me not; for I am not yet ascended to My Father (John 20:17) and not forbid her and the other Mary in Matthew 28:9 from “holding Him by the feet and worshiping Him?”
- Could it be, that in the Mark 16:9 record, that the other Mary was not in company with Mary Magdalene, and that the Mark account more closely agrees with John 20:17 than with Matthew 28:1-9?
- Might the Master’s forbidding Mary Magdalene on the one hand, saying, *Touch Me not*, and at another time, permitting her and the other Mary to *hold Him by the feet*, have anything to do with Him, as the Firstfruits Wave Sheaf not having yet been presented to His Father in the first instance, but having been before the second?
- And when, on the morrow after the weekly Sabbath, was the Firstfruits Sheaf Waved? Before or after the morning sacrifice? Or did the *Torah*-prescribed twice daily sacrifice figure at all in the timing of the Wave Sheaf?
- In Luke 24:34, one of the brethren (presumably Cleopas) reported the Master had appeared to Simon Peter. When on the Sabbath day did that occur, or was he, perhaps, speaking about the Master commiserating with them on the road to Emmaus?
- And why should Simon Peter be privileged with an apparition, when he “wondered in himself at that which was come to pass” (Luke 24:12), seeing his companion John distinguished himself when upon viewing the empty sepulchre, “believed?” (John 20:8)
- Mary Magdalene is recorded as twice having been to the sepulchre, the first time “when it was yet dark (John 20:1) and the second time standing without at the sepulchre weeping (John 20:11), presumably lingering behind after the two Apostles had gone “away again unto their own home” (John 20:10). Query:

Was it now indeed, daytime, “the first day of the week,” that she should have mistaken Yahshua for the gardener (John 20:15), and was this same apparition referenced in Mark 16:9?

- If Cleopas and his companion could affirm that Yahshua had appeared to Simon Peter (Luke 24:34), then why should they still, be distracted by, *But We Trusted That It Had Been He?*
- And why were these two endangering themselves by traveling more than a Sabbath’s Day journey on the Sabbath in clear violation of Talmudic Law, when their brethren were cloistered for fear of being charged with transgressing the tradition of the elders, in having companied with One Whom the guardians of tradition condemned?

Conclusion

Well, let’s bring this to a conclusion by rejoining Cleopas and the other on that road to Emmaus, a town 7 miles distant from Jerusalem, as the 5th day of the Festival of Unleavened Bread was approaching.

In mood, they were far from festive. You can hear it in their speech: *But We Trusted That It Had Been He.*

Back in Jerusalem, the temper wasn’t any better ... until, the Resurrected Master materialized before them, entreating these whom He had loved, saying, “Peace *be* unto you. ... Why are ye troubled? And why do thoughts arise in your hearts? (Luke 24:36, 38). ... Peace be unto you: as *My* Father hath sent Me, even so send I you” (John 20:21).

So, what is your mood?

We began this past Passover observance, eating unleavened bread; drinking of the fruit of the vine; washing one another’s feet; remembering again, that we have been passed from cursing to blessing; from profane to holy; from gross darkness to marvelous light; from death to life, and today, I trust, we can, as the two sojourning to Emmaus so long ago, experience “**our hearts burn within us,**” as we, too, are entreated of Him, “**Peace *be* unto you: as *My* Father hath sent Me, even so send I you**” (John 20:21).

-Elder John W. Reece



Passover: A Memorial for All Time

A Memorial of His Supreme Sacrifice

(excerpt from this In-Depth Study):

Shortly after the resurrection of the Messiah and the death of the early Apostles, a great change took place among those called out to be followers of the Messiah Yahshua. Generally not realized today is that New Testament worship sprang from roots firmly planted in the Old Testament and it grew from the practices of Israel, later found in Judaism. But True Worship would soon decline when Biblical teaching in the growing movement became married with pagan concepts. Much of this syncretism or unscriptural mixing is with us today and survives everywhere in churchianity.

Instead of paralleling worship founded in the Old Testament, today's worship is far removed from Israelite practices and, perhaps more significantly,

from the teachings of the early assembly established at Pentecost. When questioned about this disparity, today's average church member pleads ignorance. Generally unfamiliar with worship found in the Old Testament, today's churchgoer may contend that modern worship is based on the New Testament only. Hasty appeal is made to Paul's writings.

Peter warns about indiscriminate use of what Paul wrote, *And account that the long suffering of our Master is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote to you; as also in all his letters, speaking in them of these things, in which are some things hard to be understood, which the ignorant and the unlearned wrest as they do also the other Scriptures to their own destruction, 2 Peter 3:15-16...*

Those who understand that this observance is a commanded memorial to be kept once a year in the spring, recognize it as the commemoration of the Passover of Exodus chapter 12. They also realize that it is a memorial of our Savior's death, to which the Old Testament observance pointed, and call it Passover as did Yahshua and the disciples.

The Passover (and the other festivals) are to be kept as a statute "forever" (Lev. 23:14). Passover will continue to be observed in the coming Kingdom (Ezek. 45:21). It was kept by both the disciples and Yahshua Himself, in the evening, before His impalement the following morning (Luke 22:11). Paul refers to that Passover night as "the same night in which He was betrayed" (1 Cor. 11:23-26). Peter tells us to walk in the steps of Yahshua, doing what He did, when He did it, 1Peter 2:21.

Yahshua said He would partake of the Passover again with His resurrected disciples in the Kingdom, Matthew 26:29: *But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom* (see Mark 14:25, Luke 22:18).

These undeniable facts should leave us without any question that the Passover is ongoing and is for us today in the New Testament! Easter is an erroneous substitute for the true observance of Passover...

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QUESTIONS AND ANSWERS

Q Is an Assembly allowed to tell a prospective new member that they CANNOT participate, but only watch, a Passover service because they haven't been baptized by their organization? It will mean a third baptism for me!! They say I haven't been given the Holy Spirit because THEY didn't lay hands on me after baptizing me.

A We can certainly understand the concern and maybe even some frustration on the person's part. Technically, there really is only one baptism. And, that is into the Name of Yahshua (Acts 4:12). Other forms are types of repentance, but when the Truth comes one must do what is right (Acts 19:2-4). If one comes to us having already been immersed correctly by an elder in the faith, then we have no problem with them attending and keeping Passover with us. But, again, one must be baptized correctly. It comes down to being circumcised in the heart by the Spirit of Yahweh (Col. 2:11-13). Interestingly enough, no one (men, of course) were allowed to partake of Passover unless they were circumcised. Today, this is a spiritual process for both men and women.



Q I live in an area where there are no 7th Day Sabbath Assemblies that embrace the Sacred Name and the keeping of the Torah. Is it OK for me to worship and fellowship with a Sunday Christian Church?

A Thank you for your inquiry. This question has come from others, who, too, have come into a knowledge of the Sign (the Sabbath) and the Seal (His Name) — “there is none other Name under heaven given among

men, whereby we must be saved...neither is there salvation in any other” (Acts 4:12) — and who live in an area where there are no other believers.

Certainly, Yahweh is able to have compassion on the ignorant and them out of the way (Heb. 5:2)...that is, if they will positively respond to His compassion. And so, the Great Commission (Matt. 28:19-20) is still applicable, that is, to teach whatsoever has been commanded by the Master and to immerse candidates for salvation in water for the remission of sins. (Acts 2:38) He still has mercy on whom He will and compassion on whom He will (Rom. 9:15), but on others who will not receive to themselves a love of the Truth that they might be saved (2 Thess. 2:10-12), He hardens against the Truth (Rom. 9:18).

Your responsibility then, is to exercise discernment — “of some, having compassion, making a difference” (Jude 22) — and yet, be prepared as the Apostle Paul, to turn from them who *judge themselves unworthy of everlasting life* (Acts 13:46) through not receiving the Word.

So, you are to speak to them who will hear, as all are entitled to hear the Truth, but Scriptures found throughout the Volume of the Book give warning, because though we might think ourselves strong and able to resist the wiles of Satan, we must nevertheless, take heed to ourselves, lest in thinking we stand, we instead fall (1 Cor. 10:12).

Seeking fellowship with such from among whom you have been called out and separated, just for the sake of having someone with whom to fellowship is quite, another matter. Therefore, we ask that you consider these, and the following Scriptures, to the end of securing yourself from the subtlety and cunning craftiness of the devil.

“Take heed to yourself that you be not snared by following them...and that you do not enquire after their gods,” (Deut. 12:30).

Moreover, in Gal. 5:7, 4:9, 5:1; 2 Cor. 6:14-16:

“You did run well; who did hinder you that you should not obey the truth...But now, after that you have known Yahweh, or rather are known of Yahweh, why do you turn again to the weak and



beggarly elements, whereunto you desire again to be in bondage...Stand fast therefore in the liberty wherewith Messiah has made us free, and be not entangled again with the yoke of bondage. For what fellowship has righteousness with unrighteousness? And what communion has light with darkness? And what concord has Messiah with Belial? Or what part has he that believes with an infidel? And what agreement has the temple of Yah with idols? For you are the temple of the living Elohim.”

The Apostle further warns, “Beware lest any man spoil you through philosophy and vain deceit, and the tradition of man...and not after Messiah,” (Col. 2:8).

Yahshua Himself faced solitariness. You may recall that in John 6, after speaking at length concerning Himself as the True Bread come down from Heaven, and telling his disciples that except they should become a partaker with Him, they would not have the reward of eternal life, many of them whom we might suppose had before done many mighty works in His Name (Luke 10:9, 17) walked no more with Him. Then, there was the time in Gethsemane when those who had earlier affirmed that He alone had the Words of eternal life, now slept while He alone, endured the trial attending His pending deliverance into the hands of wicked men and afterward forsook Him and fled (Matt. 26:56).

In writing to Timothy (2 Timothy 2:3), the apostle urges him to therefore endure hardness, as a good soldier of Yahshua the Messiah.

Surely, these things must be understood as our appointment with suffering — including being without the fellowship we yearn for — and rejoicing in that one identity we have with Yahshua Who in His time, suffered leaving us an example whereby we, too, learn obedience (1 Pet. 2:21; Heb. 5:8).

May Yahweh strengthen your resolve toward Him, and grant your requests according both, to His will and to His riches in glory.

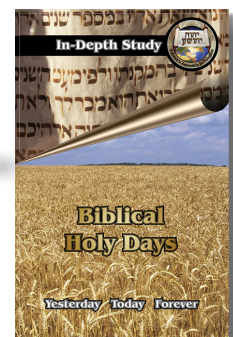
Q Many respected teachers have authored volumes on how to develop spiritual formation. But I was wondering, doesn't the Bible present a simple formula on the subject?

A Thank you for your inquiry. In one volume, the Bible supplies all one needs in developing a Spiritual life.

Spiritual formation is defined as becoming CONFORMED into the Image of Yahshua, Yahweh's Dear Son (Rom. 8:29). The first step, of course, is to become convicted of one's sin, accomplished through hearing the Word of Yahweh manifested through preaching (Tit. 1:3). Secondly, because Yahweh will not decline from a contrite and repentant heart, confession and then, immersion in water for the remission of sins that are past, should follow (Psa. 34:18; Rom. 3:25). Afterward, one is made clean, and kept clean by reading and receiving the preached Word (John 15:3; Eph. 5:26; Heb. 10:22).

We're talking about process here. One becoming renewed in the spirit of his mind requires YIELDING to His Word, and permitting the Holy Spirit to make the abundance of his heart exude attributes of Love, Joy, Peace, Patience, Gentleness, Goodness, Faith, Meekness, and Self-Control in his relationships with others (Eph. 4:23; Matt. 12:34; Gal. 5:22-23). For out of an unfeigned heart that thinks only upon whatsoever is True, Honest, Just, Pure, Lovely, of Good Report, of Virtue and Praise, he will present exemplary, in Word, in Behavior, in Love, in Spirit, in Faith, and in Purity (1 Tim. 4:8; Phil. 4:8). The rest, is commentary!

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**And they twisted together a
crown of thorns and
put it upon His head,
and a staff in His
right hand; and
they kneeled down
before Him, and
mocked Him,
saying, Hail,
King of the Jews!**

- Matthew 27:29

