

*Histemi* – Standing Upright

The Crucifixion and Resurrection...

If it is true, the crescendo of human history is the resurrection of Yahushua, the Nazarene. If He rose from the dead after suffering the most ghoulish and sadistic torture ever perpetrated upon humankind, He was probably God—or at least akin to Him. And if He died and rose in accordance with His own predictions, if His last three days were lived in perfect harmony with hundreds of other prophecies dutifully recorded in the world’s only rational scriptural testimony, then there is no question. God lived among us. He not only created us but He also provided the means for us to know Him.

Over the course of this chapter and the next we are going to examine what happened during three days in 33 CE. We are going to compare the evidence to what was predicted to occur during this time. But before we do, we will first need to get our bearings. Why 33 CE?

Five hundred years in advance of Yahushua’s fulfillment, Daniel predicted that the Messiah would arrive in Jerusalem 173,880 days from Nisan 1, 444 BCE. Correlated to the Georgian calendar, God was to arrive on Branch Monday, March 28, 33 CE. On that day, according to Gabri’el, the Savior would enter Jerusalem for the express purpose of being sacrificed to save mankind. History records that Yahshua fulfilled that requirement on Passover, four days after He arrived.

By way of review, in the “Yahushua-Yahuweh Saves” chapter we read: **“Know and understand that from the going forth of the command to restore and rebuild Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks of years. The way shall be built again, and the means of separation, even in troublesome times. And after the sixty-two weeks Messiah shall be cut off, but not for Himself.”** (Daniel 9:25-26)

The timing of the “command to restore and rebuild Jerusalem,” is detailed by Nehemiah. **“And it came to pass in the month of Nisan, in the twentieth year**

**of King Artaxerxes, when...I [Nehemiah]...said to the king, ‘If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Yahudah, to the city of my fathers’ tombs, that I may rebuild it.’ ...So it pleased the king to send me.”** (Nehemiah 2:1-6)

Some believe that the “twentieth year of Artaxerxes” is 445 BCE since his father, Xerxes, died in 465. But they fail to take into consideration the drama that transpired following Xerxes murder. The king was killed in his sleep by an ambitious fellow named Artabanus, who also murdered the heir apparent, Darius. The next oldest son in the royal line, Hustapis, was out of the country. That made Artaxerxes, a mere teenager, a temporary stand in while Hustapis was tracked down. Artabanus left Artaxerxes alive, figuring he could rule through the boy as regent. But seven months later he changed his mind and tried to kill Artaxerxes. However, as luck would have it, the lad killed Artabanus instead. Hustapis showed up shortly thereafter and tried to claim the throne, so Artaxerxes, now an accomplished murderer, killed his older brother to resolve the question of politics. All this maneuvering took the better part of a year. Thus Artaxerxes wasn’t able to assume the throne until 464. That would make the starting date of Daniel’s prophecy the 1<sup>st</sup> of Nisan, 444 BCE.

Daniel’s prophecy said **“seven weeks of years and sixty two weeks of years”** because it was codifying two separate, yet related events. From the Nisan 1, 444 BCE date, we count **“seven weeks of years (49 prophetic years)”** until Jerusalem could be rebuilt. Then there would be another **“sixty-two weeks of years (434 prophetic years)”** for a grand total of 483 years **“until the Messiah”** would arrive in **“troublesome times...to be cut off but not for Himself.”** To calculate this date we must multiply 483 (49 + 434) years by the 360 days in the standard Hebrew calendar. This comes out to 173,880 days, or 476 solar years and 25 days. Next, we add this interval to the 1<sup>st</sup> of Nisan, 444 BCE. Since there was no year zero in the Georgian calendar, the addition of 173,880 days to Nisan 1, 444 BCE sets the arrival of the Messiah on Monday, March 28, 33 CE.

The Renewed Covenant details the events of this day for a reason. Each word either fulfilled a prophecy or issued a new one. The testimony begins with: **“And when they drew nigh (*eggizo* – approached) unto Yaruwshalaim (*Ierosoluma* – Jerusalem, the place from which restoration flows) and came to (*erchomai* – appeared at) **Bethphage** (a transliteration of the Hebrew *Bayithpag*; from *Bayith*, meaning House and *pag* meaning unripe figs)...”** (Matthew 21:1)

Bethphage is the name of a hamlet between Jericho and Jerusalem. It’s close to Bethany. It wasn’t listed arbitrarily. Later this same day, in Matthew 23, Yahushua told us: **“Moreover, learn the parable of the fig tree. When its branches start to become tender and when it starts to grow, producing leaves, know that summer is near. So, too when you see all these things,**

**recognize that I am near and nigh** (*eggus* – close by and imminent), **and indeed at the threshold** (*thura* – the opening of the passageway, the doorway through which sheep enter). **Indeed, I say, this is sure and true: this generation will not pass away or perish until all of these things take place.**” (Matthew 24:32-34) In Jeremiah 24 and Hosea 9, the fig tree is used as a metaphor for Israel, so this is a prophetic picture of Jews returning to the Land and making it grow.

Continuing on, Yahushua leaves Bethphage to go to the place He will eventually return: **“...to (*pros*) the Mount of Olives...”** (Matthew 21:1) It is upon the Mount of Olives that Yahuweh, in the form of Yahushua, will soon grace our planet: **“Behold, in the day that is coming...the day all Gentile nations gather against Yaruwshalaim for battle...Yahuweh will come and go out to (*yatsa*) battle against them...and in that day His feet will stand (*‘amad* – be present, standing upright) on the Mount of Olives, which by relationship (*‘asher*) is in the presence (*panim*) of Yaruwshalaim** (a compound of *yarah* and *shalam*, meaning: that which pours forth restoration and redemption).... **Yahuweh, God, will come in (*bow*)**, **and all the cleansed and set-apart (*qodesh*) will come with Him. This shall happen (*hayah*) one day (*‘echad yowm*) that is known (*yada*) to Yahuweh.... He who exists (*ehayah*) will be Light at sundown. And on that day living (*chay*) waters will flow (*yatsa*) from (*min* – out of) Yaruwshalaim.... And Yahuweh shall exist as (*hayah*) king (*melek* – sovereign and counselor) over all the Earth. In that day there shall exist (*hayah*) one unified (*‘echad*) Yahuweh, and His one unified name.”** (Zechariah: 14:2-9) There will no longer be confusion over the “Trinity.” The Father, the Son, and the Set-Apart Spirit will all be known as the one unity of Yahuweh.

Since we are on a quest to understand the prophetic days, recognize that this passage identifies the “one day” upon which Yahweh will return as the Day of Reconciliations. It is the one personal summons among six celebratory feasts in Leviticus 23. It is the only Miqra specifically called “the day of...” It is what Yahudim will be observing as they **“look upon Him who they have pierced, mourning as for an only son”** in Zechariah 12:10.

Further, speaking of the remnant who did not wage war, Yahweh goes on to say: **“The whole (*kol*) existing (*hayah*) remnant (*yatar* – those who remain and who were spared) from (*min* – out of) all (*kol*) the Gentile nations (*gowym* – foreign and unrelated peoples) who came to attack (*bow*’ *‘al*) Yarusalayim in accord with the multitude (*day* – to inflict punishment) of (*min*) ‘Allah (*‘alah* – who fought unjustly, perversely, wickedly, and arrogantly) with (*ba*) repeated (*sanah*) and repetitious (*sanah*) prostrations (*sahah* – bowing down to and being repressed) in accord with (*la* – according to) their king (*malak* – their ruler), will celebrate (*hagag* – revel in) Yahuweh’s festival feast (*hag*) of Sukah**

(*sukah* – Tabernacles, Tents, or Booths).” (ZakarYah / Zechariah 14:16) The Day of Reconciliations is observed five days before the Festival Feast of Tabernacles and ten days after the Miqra of Taruw’ah. While we’ll deal with these “three days,” comprising the Fall Miqra’ey, in later chapters, I wanted you to have a taste of their future significance.

Matthew’s eyewitness testimony continues with: “...then, at that time, **Yahushua sent two disciples, saying to them, ‘Go into the village opposite you, and you will immediately come upon a donkey tied there with a colt under her. Untie them and bring them to Me.... Now this came to pass because that which was spoken through the prophet might be fulfilled.’**” (Matthew 21:1-4) Yahshua was into the details. Having inspired them, God knew every word of the Old Covenant Scriptures, and He knew that He was responsible for fulfilling them. This is one of several hundred verifications that Yahushua’s every word and deed was based upon the revelations of Moses, the Prophets and the Psalms. To understand One, you must understand the other. To understand the Word you must read the word.

Yahushua recited Isaiah 62:11 and Zechariah 9:9 as a preamble to His triumphal entry into Jerusalem. Since God is consistent, I’m confident there is a pertinent lesson in the prophet’s revelation. In context, Isaiah quoted Yahweh saying: “**O Yaruwshalaim... remember Yahuweh...do not be silent or rest because you give Yahuweh no rest until He prepares and establishes you (*kuwn*), making Yaruwshalaim a shining light (*tahilah* – praiseworthy from *halal*, that which radiates light) on the Earth. Yahuweh has sworn an oath by His right hand, by His Mighty Sacrificial Lamb (*zarowa*). I will never again give your grain (*dagan* – symbolic of souls) to your adversary (*‘ayab*) nor foreigners your new wine (*tiyrowsh* – symbolic of redemptive atonement).... Radiate Yahuweh’s light (*halal*).... Passover (*‘abar*) the gates. Prepare (*panah*) the Way (*derek*) for the family (*‘am*). Lift up the raised highway (*macillah*). Clear it of stumbling stones. Speak among the people and say, ‘Behold, look and see (*hineh*) Yahuweh. Listen to and obey (*shama*) Him to the ends of the Earth.’ Say to the daughter of Zion (*Tsiyown* – the signpost), ‘Behold, look and see (*hinneh*): Salvation (*yeshah* – from *yasha*, to save) comes in (*bow* – arrives and enters, returns to form an association). Behold, look and see, His payment and reward (*sakar* – the fare or fee that must be paid for passage) and His work (*pa’ullah* – recompense, compensation which is given to pay for damage incurred) are before Him.’ And they will call them: ‘the cleansed and set-apart (*qodesh*) family, the redeemed (*ga’al*) of Yahuweh.’” (Isaiah 62:6-12)**

We can’t blame God for not telling us what He was going to do or where He was going to do it. We can’t blame Yahushua, the Sacrificial Lamb, for not telling

us where to look to understand what we need to know. But we can blame men for corrupting His message. As is customary with Messianic verses, the Masoretes changed one out of every five words in this passage to hide the truth. For example, the Dead Sea Scrolls say: **“Speak among the people and say, ‘Behold, look and see Yahuweh. Listen to and obey (*shama*) Him to the ends of the Earth.”** Since rabbinical Jews like the Masoretes claim that God cannot manifest Himself corporeally, they altered the text to read: “Behold the LORD listens and obeys to the ends of the earth.” While later day scholars mistranslated *shama*, so as not to demean God, the point of the entire passage is to proclaim Yahweh’s promise to enter Jerusalem so that He can be seen, and so that He can personally pay the price to redeem His family.

Yahuweh and Salvation is combined in the name Yahshua. He entered Jerusalem to personally “pay the fare that must be rendered for passage” to eternal life. The reason “His work, the compensation which He would give to pay for the damage” we had done to ourselves “was before Him” was because His Passover sacrifice was still four days in His future.

The other passage Yahushua quoted prior to His entry into Jerusalem was Zechariah 9:9. It reveals: **“Rejoice and be exceedingly glad, daughter of Zion (*Tsiyown* – the signpost). Shout for joy (*ruwa*) daughter of Yaruwshalaim. Behold, look and see (*hineh*), your King comes to you (*bow* – arrives and enters) Upright (*tsaddiyq* – innocent and guiltless, just and justified; from *tsadaq*, for vindication and) to save (*yasha*), humble and riding upon a donkey and a colt.”** (Zechariah 9:9) This was the Suffering Servant predicted by Isaiah 52 and 53.

Matthew dutifully recorded Yahushua’s quotes from these passages. Then his eyewitness testimony continues with: **“And a great multitude (*polus ochlos* – a great many in the large crowd of common people) spread their garments along the way while others cut down branches (*klados* – tender shoots, a translation of *netser* in Hebrew; symbolizing the Messiah) from the trees spreading them along the way. And the large crowds of common people (*ochlos*) who were leading the procession (*proago*) and those who were following, cried out, ‘Please Save us Savior (*osanna* – (ωσαννά - *omega sigma alpha nu nu alpha*) a transliteration of the Hebrew *yasha*, meaning save us Savior, and *na*, meaning please we pray and plead), Son of David (*Dapane/David* – which mean the Great Price and Love in Greek and Hebrew). Praise and celebrate (*eulogeo* – think kindly toward) the one who comes (*erchomai* – arrives and appears before the public to reveal himself, to influence and establish them) in and with (*en*) the personal and proper name (*onoma*) of Yahuweh. Please save us Savior (*osanna*) in and with (*en*) the Most High (*hupsistos*).”** (Matthew 21:8-9) While Greek doesn’t possess the alphabetical characters to write Yahuweh, I wrote it in

because the crowd spoke Hebrew in this procession, and I've read Isaiah 62 (and so had they).

What the Roman Catholic Church would errantly call "Palm Sunday," is really "Branch Monday." Sunday is the day all sungods were worshiped. And palm frowns were held above the heads of men who pretended to be gods all the way back to Mystery Babylon. You'll see such images in the drawings on Egyptian temples as well in papal processions. The "branch" was one of the most common Messianic metaphors in the Old Covenant and the Torah requires the sacrificial lamb to arrive four days in advance of Passover, not five. Scripturally, four is the number of completion, while five is the number of confusion and Satan.

Matthew reports: **"When He entered (*eiserchomai*) Yaruwshalaim the whole city was shaken, saying, 'Who is He?' The crowds of common people said, 'He is the prophet Yahushua of Nazareth (*Nazareth* – a transliteration of the Hebrew name based upon *naziyr*, meaning the set-apart one, *netser*, meaning tender shoot or branch, and *natsar*, meaning the one who protects and preserves relationships) in Galilee (*Galilaia* – a transliteration of the Hebrew *Galiyl*, meaning that which rolls open the door)." (Matthew 21:10-11)**

There are four reasons we know this was a Monday. First, Daniel told us. All we have to do is: bone up on our history, do the math, and look the result up on a calendar.

Second, Matthew, Mark, Luke, and John tell us that Yahshua returned to Jerusalem to eat Passover dinner with them (which would have been Thursday evening in 33), that He was crucified the next day (therefore Friday, which they called 'preparation day'), and that His body was in the tomb on the Sabbath. We are also told that after His triumphal entry, Yahushua left town and stayed in Bethany for two days (Mark 14:1-3). Working backwards, those two days must have been Tuesday and Wednesday.

Third, Yahuweh told the Yisra'elites in Exodus (a passage we'll review in a moment) that the Passover lamb had to enter their residence four days before Passover. Since Yahushua was the Passover Lamb, he had to arrive on schedule.

And fourth, the reason the crowds lined the streets shouting "Please save us Savior" is because they were expecting Yisra'el's Passover lamb to arrive at this very time. Since the rabbis could read, each year they picked the most perfect lamb from pastures in Bethlehem and brought that sacrificial lamb into the city four days before Passover in accordance with the Torah's instructions. And while this may all sound tedious and pedantic, the reason these days are important will soon become evident.

As another interesting verification of the timing, 33 CE is the only year between 27 and 35 CE that is consistent with the eyewitness testimony. Again, Matthew, Mark, Luke and John confirm that the disciples ate Passover dinner with Yahshua and that He was crucified on the following day. Then they all claim that His body remained in the grave on the Sabbath, rising sometime between sunset and sunrise the next day. Passover began on Thursday at sunset in 33 CE, but that was not the case in any other year close to it. That means that either the crucifixion and resurrection took place in 33 or Daniel, Matthew, Mark, Luke, and John are all wrong. (In case you're interested, Passover would have begun on Tuesday evening the 6<sup>th</sup> of April in 26 CE; Sunday at sunset, on March 26<sup>th</sup> of the year 28; then on Friday the 13<sup>th</sup> of April in 29; Passover began on Tuesday evening April 2, 30 CE; again on Sunday, this time on March 23<sup>rd</sup> at sunset in 31; Sunday evening again in 32, this time April 11<sup>th</sup>, in 33 Passover began on Thursday evening at sundown, it was March 31<sup>st</sup> on our calendars; in 34 we are back to Sunday, a March 19<sup>th</sup>; and it was Sunday evening again in 35, this time April 8<sup>th</sup>).

There is another very important verification of the timing—one that will lead us to profoundly revealing conclusions, ultimately unlocking the door behind which the clues to all future fulfillments are hidden. 33 CE wasn't an ordinary year on the Hebrew calendar. It was a Yowbel-Lamb's Redemption year—something that happened only once every 50 years.

We know 33 was a Yowbel because the last historically recorded Yowbel or Jubilee in Jerusalem was 133 CE. It was a very bad year for the Jews. They were fooled by their leading Rabbi, Akiba, the fellow who is said to have founded the religious sect known as the Masorettes. Despite his massive blunder of recognizing a false messiah and of being responsible for getting his people thrown out of their land for one thousand eight hundred years, Rabbi Akiba is still considered to be one of the greatest religious scholars in Jewish history. Somebody isn't thinking.

The object of the rabbi's acclaim was Shimeon ben Kosiba, known as Bar Kochba, which means "son of a star" (guess which one). He was a charismatic man, brilliant we are told, but also a brutal warlord. That fit the rabbinical aspirations of the messiah—a warrior who would deliver Jews from oppression while at the same time being an ordinary man who would remain beholden to the rabbis who had trumpeted his arrival. One of the justifications Rabbi Akiba positioned to assert that Bar Kochba was the messiah, was that he had risen to power in a Yowbel year of redemption, as was expected of him. So following the false Messiah, the duped Jews revolted against the Romans in 133. They caught the Tenth Legion by surprise and retook Jerusalem. In response to this revolt, Emperor Hadrian, in 135, turned Israel into what Ezekiel called a "valley of dry bones." He murdered two million Jews and exiled the rest, renaming the Land

Palestina. Then he sowed Judea with salt to render it worthless and barren. Therefore, 133 became the last recorded Yowbel. There weren't enough Jews or Israel left to do what was required after that time.

So what is a Yowbel anyway, and why is it significant? We find out in the 8<sup>th</sup> verse of the 25<sup>th</sup> chapter of Leviticus. Yahuweh had just finished establishing His seven Miqra, so these things are probably related. The Yisra'elites were told: **“to count seven (*sheba*’ – from *shaba*, meaning fully satisfied) Sabbaths (*shabath* – time of rest) of years (*shanah* – time to change), seven times seven years, existing as forty-nine years.”** Then: **“a ram’s horn (*showphar*) is to be extended and passed around (*‘abar*) on the tenth day of the seventh month: on the Day of Atonement (*Yom Kippur* – from *kaphar*, meaning to atone, cover over, purge, make reconciliation, pacify, propitiate, and forgive). You shall extend and pass around (*‘abar*) a ram’s horn all through your land. You shall thus set apart (*qodesh*) the 50<sup>th</sup> (*chamishshiyim*) year as the announcement of a healing gateway (*taruw’ah* (תְּרוּעָה) – compound of *tara’* (תָּרַע), gateway to healing, and *ruwa’* (רוּעַ), to shout or sound a signal of warning, of praise, of joy, or of triumph, and to call out to gain people’s attention)...”** (Leviticus 25:8-10)

Yahuweh’s instruction is filled with symbolism. His Yowbel is based on “*shabath*/days of rest,” signifying that we cannot earn our salvation. It is based upon “*shaba*/fully satisfying,” telling us that Yahweh’s redemptive solution completely satisfies our debt.

The Yowbel is about “*shanah*/a time to change,” indicating that these years mark transforming transitions in Yahuweh’s plan. While I can’t say with absolute authority, examining the geological evidence in conjunction with the Genesis timeline recorded in the Septuagint and Pentateuch, the flood cleansed the way for a new beginning in the Yowbel of 2967 BCE. Twenty Yowbel later, the Covenant with Abraham was born in the Yowbel of 1967 BCE. The First Temple, one built to commemorate the event, was constructed on Mount Moriah twenty Yowbel later in 967 BCE. Yahushua ushered in the Renewed and Restored Covenant in 33 CE, exactly forty Yowbel after the Old Covenant was formed with Abraham.

Yowbel, the Hebrew word for a “male lamb,” is used interchangeably in this passage with *showphar*, the Hebrew word for “ram’s horn.” The first time the “horn of a male lamb” is mentioned in Scripture, it is attributed to the ultimate Sacrificial Lamb, the Lamb of Light, the Passover Lamb Yahuweh provided in Isaac’s stead on Mount Moriah at the dawn of the Covenant. This isn’t a coincidence. Passover and Yowbel are directly related concepts.

Further linking Passover to the Yowbel, Yahuweh used *‘abar*, which means “to pass over,” twice in His introductory comments. Most all English translations

render *'abar* “sound,” but there is nothing related to an audible noise in the word. *'Abar* is almost always translated “pass over or cross.” It can mean “sacrifice, forgive, or repeal,” and even “to be given possession of” in addition to “extend and circulate.” Each of these concepts fits nicely within the context of announcing the doorway to heaven which may be why Yahweh used *'abar* in His instructions. Blowing a ram’s horn is simply hot air making a racket if you don’t understand why the Ram’s horn is being “passed around,” or appreciate *'abar*’s connection with “Passover.”

After correlating the Yowbel to Passover, Yahuweh connects the Yowbel to the Day of Atonement, or Forgiveness. He does this because, forty Yowbel, or 2,000 years, will transpire from His Passover sacrifice in 33 to Yahushua’s return on the Day of Atonement in the Yowbel of 2033. I say this emphatically because there is only one Yowbel left within the lifetimes of those who witnessed the fulfillment of the all the signs Yahshua said would be seen by the generation who will experience His return. The first of these signs was man’s only world war, an event which led to the last sign, the greening of the fig tree, symbolic of the return of Jews to the Promised Land.

Forty is an important time designation to Yahuweh. In sets of Yowbel, it not only marks the time between Adam’s fall to the birth of the Covenant with Abraham, the time from Abraham’s Passover enactment to Yahushua’s ultimate fulfillment, forty Yowbel quantify the duration of the “church” age—the time of the Gentiles. Other examples include: the rains lasted 40 days and 40 nights during the flood. Moses received the Torah over 40 days, a time which severely tested the Chosen People. Therefore, the Yisra’elites wandered in the wilderness for 40 years. Yahshua was tempted by Satan for 40 days before beginning His ministry. And He remained with us 40 days after His resurrection. Scripturally, forty depicts the completion of a time of testing.

With this passage, and others, Yahuweh is encouraging us to connect these related things. 33 CE was exactly 40 Yowbel from Abraham’s foreshadowing of Passover on Mount Moriah. So it is reasonable to assume that there will be 40 Yowbel between that event and His return on the Day of Atonement in 2033. (That’s Monday, October 3<sup>rd</sup>, if you’re curious.)

There is one last symbolic word in Yahuweh’s text depicting the establishment of the Yowbel. It bears the name of the fifth Festival Feast, that of the Miqra of Taruwah. *Tara’* means “gate or doorway, a gatekeeper or a temple doorkeeper.” Yahushua routinely presents Himself as the doorway to eternal life and as the Temple itself. Further, *Taruwah* means “healing.” *Toren* is the upright pole onto which a standard is flown. Coupled with *ruwa’*/signal, we have God trying to get people to notice His gateway to paradise. The prophetic role the

Miqra of Taruwah plays in Yahweh's redemptive plan will be covered in the next chapter.

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We know which days these events played out because Matthew, Mark, Luke and John provided us with a chronology—a day by day, sometimes hour by hour, accounting. All show Yahshua eating Passover dinner with His disciples. In 33, the 14<sup>th</sup> of Nisan began at sunset on Thursday evening, March 31<sup>st</sup>. I find this remarkable in a way. Not one Christian in a thousand knows that “the Last Supper” was a celebration of Passover. The bread that was broken and the wine that was shared were symbolic of Miqras that comprise the first three days of Yahweh's annual meeting with His family: Passover, Unleavened Bread, and FirstFruits. When we break bread and drink wine on *these* days we are to do so in *remembrance* of Him because the Feasts serve as a *memorial* of His mission.

As proof that this was Passover dinner, consider what Matthew recorded Yahushua saying: **“Moreover, before Unfermented Bread** (*azumos* – Unleavened Bread, the inclusive name of the eight day festival that includes the Assemblies of Passover, Unleavened Bread, and FirstFruits), **the disciples approached Yahushua and asked, ‘Where do you want us to prepare** (*hetoimazo* – to make the necessary preparations) **for you to eat Passover** (*Pascha* – a transliteration of the Hebrew *Pecach* (pronounced **peh sakh**), meaning Passover)?” **And He said, ‘Go into the city** (*polis* [Jerusalem]) **to somebody and say, ‘The Teacher** (*didaskalos*) **affirms** (*lego*), **‘The fixed and definite day for** (*kairos* – the due measure of time, the opportunistic occasion, the awaited epoch for) **Me** (*mou*) **is** (*esti*) **imminent** (*eggus* – nigh and near). **I will produce** (*poieo* – make and fashion, author and prepare, render and constitute, create and construct) **Pecach** (*Pascha* – Passover) **advantageously** (*pros*) **with** (*meta*) **My disciples** (*mathetes* – learners).”” **...They made the necessary preparations for** (*hetoimazo*) **Pecach and yea, when evening** (*opsios* – the beginning of night at sunset) **had come** (*ginomai* – came to exist) **He reclined at the table to eat** (*anakeimai*) **with the twelve disciples.”** (Matthew 26:17-20)

There are three essential truths in this passage. First, Yahushua and His disciples not only thought about, discussed, and observed Passover, they recorded these things so that we could follow their example. It is only within the context of Pecach that the “remembrance of Him” makes sense in regard to “broken bread” and “wine.” If you are observing Catholic Mass under the misguided notion that it should be performed as a ritual, regardless of the day, you have been deceived. Likewise, you have been deceived if you believe that a priest changes an ordinary

wafer of round bread into “the body of the Lord” or changes ordinary wine into His blood. The Church does not transform or save, only Yahshua does.

Second, in direct reference to the specific timing of this, Yahuweh’s first Miqra, Yahushua is recorded using the very definite *kairos* rather than the generic Greek word for time, *chronos*. Passover in 33 was the appointed epoch predicted in the fourth day of creation. It was exactly forty Yowbel from Abraham’s foreshadowing with his son, and it would be exactly forty Yowbel from Yahushua’s return. It was also in precise accord with Daniel’s famous prophecy detailing the specific time “the Messiah would be cut off but not for Himself.” The “opportune occasion,” the “awaited epoch,” the “due measure of time (40 Yowbel),” and “the definite and fixed day” was “imminent.”

Third, while Yahshua and His disciples “kept and observed” the Passover, that is not what these words say. The Word said that He *was* the Passover. He “constituted” it, “establishing it, giving it form and substance.” Yahushua “authored” the Passover, dictating the word to Moses. He “rendered” the Passover, which means He “delivered it by furnishing the necessary consideration (payment) for approval by way of a judicial verdict.” Yahuweh, in the form of a man, “prepared and produced Passover”—the means to redeem mankind, just as surely as He created mankind.

Then, later that evening, Thursday night in our way of thinking, Yahshua walked across the Kidron Valley to Gethsemane—aptly named “the wine press”—where He was later arrested. He was tried by Chiapas and the Sanhedrin Council that night, spending the wee hours in the High Priest’s dungeon. Friday morning, still Passover, the 14<sup>th</sup> of Nisan by Scriptural reckoning, April 1<sup>st</sup> on our pagan calendars, Yahushua was taken to Pilate, the Roman Prefect over Judea. Declared innocent, the perfect Passover Lamb was slaughtered that same afternoon at Golgotha—just outside the Damascus Gate. Matthew 27 tells us that around the ninth hour, three o’clock in the afternoon in today’s parlance, Yahshua gave up His Spirit after reciting the opening line of the Psalm that predicts and depicts His crucifixion.

We covered Scripture’s most vivid and telling presentations of Yahushua’s Passover sacrifice leading to His tenure in Sheol during Unleavened Bread in the “Tsadaq-Vindication,” and “Ga’al-Redemption” chapters (based upon the prophetic revelations found in Psalms 22 and 88, and in Isaiah 51 through 53). I’ll not repeat those truths here. We are going to move on to the resurrection.

But before we examine what Luke, the Greek doctor and historian, had to say regarding history’s ultimate miracle, recognize that his account says that the resurrection occurred on “the one Sabbath,” not the “first day of the week.” This serves as a bold declaration that Yahushua’s resurrection occurred on the special

Sabbath of FirstFruits, the Miqra which predicts and describes Yahshua's harvest of souls concurrent with His resurrection.

Mark 15 and Luke 23 confirm that this was the end of the "Preparation Day, that is the day before the Sabbath was about to begin." In 33 CE, the Sabbath, or seventh day of the week, and the Special Sabbath commemorating the first day of the Feast of Unleavened Bread were coterminous. It wasn't a coincidence. Before the sun set and these aligned Sabbaths began, Joseph of Arimathea, a member of the Council, received Pilot's permission to remove the Messiah's lifeless body from the upright pole from which it hung. (Sadly, Catholics still have Him hanging there.) Then after completing the burial preparations, Yahushua's corpse was placed in Joseph's family's tomb. And we are told: **"And on the Sabbath they rested according to the Commandment."** (Luke 23:56) If you go to church on Sunday, you best read that verse again.

The Sabbath and the Set-Apart Day of the Miqra of Unleavened Bread ended with the setting of the sun on Saturday evening, April 2<sup>nd</sup>, 33 CE. It was now the first day of the week and the beginning of the Festival of FirstFruits. This night, sometime after sunset and before sunrise, Yahshua rose from the dead according to all of the eyewitness testimony.

When their words were recorded, it was the morning of April 3, 33. It was also the Miqra of FirstFruits. **"Now on the one (heis) Sabbath (sabbaton), very early in the morning (orthros – at daybreak), they [the Galilean women], and certain others with them, came to the tomb carrying the spices (aroma – perfume) which they had prepared. But (de) they found the stone rolled away from the tomb. And they went in and did not find the body (soma – corpse) of the KY IY (Sovereign Yahushua). In that they were perplexed concerning this, behold two men became present standing by them in garments that lit up like stars (astrapto). Frightened, they inclined their faces to the ground. And they [the angelic messengers] said to them, 'Why do you seek the living among the dead (nekros – departed who are separated and destitute of life)? He is not here (hode – in this place), but He has stood up and has risen (egeiromai – has been caused to exist, has been healed, and has been restored to life)! Remember how He spoke to you when He was still in Galilee, saying, 'It is necessary, proper, and beneficial (dei) that the Son (Hyios) of ANΘY (placeholder for anthropos, Man) be delivered into (paradidomi – given over to) the hands of (cheir – agency or control of) perpetually sinful men, be placed upon an ΣΡΩΘHYAI (upright pole from stauroo, a vertical beam; based on stauros, meaning an upright stake), and on the third day rise (anistemi – appear and arise from the dead).'" And they remembered His words."** (Luke 24:1-8) (While I understand that the Greek characters used in all of the Renewed Covenant manuscripts written prior to Constantine may be distracting, it's

important that you know that the seven most important Hebrew names and titles, and most especially Yahuweh and Yahushua, were never written out, but only rendered with divine placeholders.)

These heavenly messengers told us that Yahshua had done what he said he would do a thousand years earlier. He even did it on the very day and year He predicted He'd demonstrate this death defying act.

**“Then they [the angelic messengers] said to her [Mary Magdalene], ‘Woman, why are you weeping?’ She said to them, ‘Because they have taken away the (*tov* – singular, gender inclusive) KΣ (placeholder for Foundation, Sovereign, Owner, or Master) of me, and I do not know (*oida* – I am unaware of) where they have put Him.’ Now when she had said this, she turned around and saw (*theoreo* – as a witness, one who visually inspected and considered) ΙΣ (Yahushua) standing upright (*histemi*), and did not know that it was Yahshua.”** (John 20:13-14)

*Strong's* definition of *histemi* describes the Good News of the Renewed Covenant. Mankind “witnessed Yahshua *histemi*: ‘come into our presence and stand upright, thereby enabling us to stand by establishing us and rescuing us, upholding us with authority and making us safe.’” There is no better word than this.

The definition of *histemi* in the *Dictionary of Biblical Languages* is no less magnificent. We “witnessed Yahshua *histemi*: ‘put into place that which enables us to stand, that which maintains and upholds us, that which acknowledges our validity, establishing, recommending, and authorizing us, that which pays for us, redeeming us, so that by choice we can select continued existence.’” Yes indeed, this was our preparation day—the day Yahshua spoke about in John 14 when He said that we were being prepared for “heavenly homes.”

In the *Theological Dictionary of the New Testament*, we discover *histemi's* original nuance, a subtly contemporaneous listeners would have appreciated. We learn *histemi* “conveyed a sense of relationship” and it “referenced the place in which the person took their stand.” The women at the empty tomb who experienced the risen Messiah probably would have known that *histemi* was “derived from a root which implies that it was active in nature and that it contributed to the enabling of others to stand upright, conveying the sense of initiating, instituting, appointing, and performing something related to standing, establishing, stirring up, and causing others to rise.”

It's hard to overestimate the importance of understanding *histemi*. It is even the root from which *stauros*, the word we errantly translate “cross” is derived. The themes of standing upright and establishing others thereby, along with the references to the Upright One and to the Upright Pillar, permeate Scripture's

depiction of redemption from Genesis to Revelation. Yet I don't think that there is one pastor, priest, rabbi, or professor of theology in a million who has exposed this profound truth or connected these thoughts.

Remember, when Yahweh established the covenant with Abraham He only mentioned four criteria. He wanted Abe to walk with Him, to talk with Him, to be at ease with Him, and to be straight and upright in His dealings with Him. To be upright is not only to be right with God, it is the opposite of bowing down to God—something our Heavenly Father doesn't want His family to do. Moreover, we are unique among animals in that we were designed to walk upright. In fact, when people become bedridden, their systems shut down and they die. Standing upright is essential to life and to our relationship with God.

Returning to the eyewitness account, Yahweh was not finished being profound. There is a lesson in every word. **“Yahushua said to her, ‘Mary (Mariam)...’**” The Greek *Maria* or *Mariam* is a direct transliteration of the Hebrew name *Miryam*. This name is based upon *mary*, meaning “rebellion.” The womb of a woman named “rebellion” was used to end man's “rebellion” against God. Also worth contemplating is the fact that Mariam knew Yahushua's name and He therefore knew her name. Can the same be said for you? More importantly, do you understand the importance of knowing His name and of Him knowing yours?

What happened next demonstrates what we must do to be redeemed and to be useful. We must *strephe opiso*. And the best way to do this is to understand *Hebraisti*. **“...She turned around** (*strephe opiso* – changed her thinking, came to rely, and was reestablished her relationship with Him so that she could follow after Him) **and said to Him in Hebrew** (*Hebraisti* – from *Hebrais*, designating the Hebrew language in which the Old Covenant was written), **‘Rhabboni,’ which is to say, Teacher** (*didaskalos*).” (John 20:16) There is a whole sermon in this verse.

The name “Hebrew” is a transliteration of *'eber*, meaning “the straight passage to the other side.” It is derived from *'abar*, meaning: “to pass over, to take away transgressions, and to pass beyond.” Like I said, there is a lesson in every word.

And that brings us to *Rhabboni*, a transliteration of the Hebrew *rab* and *rabab*, meaning “the Mighty One who brings together, increases abundantly, and multiplies.” *Rab* and *rabab* designate: “the first and the greatest, the exceedingly abounding in strength and power, and the completely sufficient.” This is why Yahshua is *rab*, and it is why men covet His title.

These words understood, there is more that can be learned. First, recognizing Yahushua is always predicated upon “turning around.” This message permeates

the eyewitness accounts. It reminds me of Yahshua's constant use of *metanoeo* (turn around, change your mind, and think differently) in His Revelation letters to the Seven Ekklesia. Before we can accept the truth we must first distance ourselves from the religious and political lies that have warped our judgment and corrupted our thinking. We must *unlearn* before we *learn*.

Second, Hebrew, the language of Yahweh's primary revelation to mankind, means: "the straight passage to the other side." The Word is the Way, the Truth, and the Life. The path to eternal life is narrow and straight. Moreover, the fact that Hebrew is derived from 'abar, meaning, "to pass over, to take away transgressions, and to pass beyond," is equally illuminating. It serves to confirm that the Way He established was based upon the Miqra, and especially Passover. Yahweh doesn't miss any opportunity to teach. His every word is a treasure.

Third, those with Yahushua "spoke Hebrew." This could be one of the reasons we find the seven abbreviated placeholders for all of the divine titles and names in the Greek text: Yahushua/*Iesous*/"Jesus", 'Elohym/*Theos*/God, the 'Edon/*Kurios*/Master, Ruach/*Pneuma*/Spirit, 'Ab/*Pater*/Father, Ben/*Hios*/Son, and Messiah/*Chrios*/"Christ". Those with Yahushua knew and used the actual Hebrew names. And so should we.

Further, we must always keep in mind that almost all of the words recorded in the Renewed Covenant were not actually spoken in the language in which they were transcribed. Even the original autographs were translations. This makes Hebrew all the more important. Only the Old Covenant records the Word in the language the words were revealed. Also, along these lines there is considerable historical evidence that the Renewed Covenant Scriptures were originally written in Aramaic and Hebrew and then translated into Greek. In Aramaic there would have been no problem correctly transliterating all the Hebrew names, including Yahuweh and Yahushua. And the reader of these names would have known the meaning the transliterated titles conveyed.

Fourth, Rabbi is a more apt title for Yahushua than *Kurios*. It tells us that He is "the Mighty One who brings us together, the one who increases us abundantly, and multiplies us." He is "the first and the greatest, the one abounding in strength and power, and the one who is completely sufficient." His sufficiency lies at the heart of the Sabbath, of the Passover, and of the Day of Atonement. The title rabbi is completely inappropriate, arrogant, and insolent when adopted by men. This is why Yahshua condemned the practice, saying that only He was our Rabbi. Mind you, God was equally hostile to men calling themselves, "Father" and "Holy Father," so the practices of Catholic clerics are no better.

Fifth, while "rabbi" doesn't mean "teacher," the explanatory reference isn't in either copy of John 20:16 dating prior to Constantine. And even if it were, the

copyedited version says “which is to say” rather than “which means.” Moreover, the “master” connotation of rabbi has long been associated with the headmasters of schools and this particular “Rabbi” was in fact the world’s greatest teacher.

Returning to the third of three eyewitness accounts of the resurrection, we find: **“Yahushua said to her, ‘Do not (*me*) cling to (*hapto* – do not fasten yourself to or adhere to me; do not hold onto) Me, for I have not yet ascended to (*anabaino* – gone up; a compound of *basis*, meaning to step and *ana*, into the midst of) the (*tov* – singular gender inclusive) PPA (placeholder for **Father** from *pater*). But (*de*) go to (*poreuomai* – lead by pursuing this journey which transfers others, following Me to) My brethren (*adelphos* – brothers, those within the bond of affection, My associates) and say to them, “I am ascending into the midst of (*anabaino*) the (*tov*) PPA (**Father**) of Me (*mou* – I, me, and myself) and your PPA (**Father**), and to My ΘN (*Elohym* from *Theos*, God) and your ΘN (*Elohym*).””** (John 20:17)

This passage detailing the resurrection provides an important clue to Yahushua’s reconstituted nature as well as to our eventual heritage. Yahshua is in the process of being transformed, or more accurately, of being reformed with Yahweh. The part of the whole who had been set-apart from the whole, was being reunified back into the whole. *Anabaino* says as much. The Son was “stepping back into the midst of the Father.” Moreover, the passage says that the Father was not only Yahushua’s Father but also *our* Father, making all true Yahudim the sons and daughters of Yahweh.

And lest we forget, those of us who have been adopted into God’s family have been given our marching orders. We are to “*poreuomai* – lead by pursuing the journey which transfers others” to “our Father’s house, causing the brethren to rise.” We do this by “following” Yahshua’s words and example. That is why I think Yahushua said: “don’t cling to me.” It wasn’t her time to go to the Father. It was her time to go to work, to show others the Way to Him.

Mary Magdalene did what she was told. She informed the boys what she had seen, what she had personally witnessed. She shared what the risen Yahushua had spoken to her. **“Then, late (*opsios* – between three to six o’clock in the afternoon) the same day, being the one Sabbath (*Sabbaton* – the special set-apart day of the Miqra of FirstFruits) when the doors were shut where the disciples were gathered together (*sunago*) by reason of fear (*phobos*) of the Jews (*Ioudaios* – a transliteration of *Yahuwdym*), Yahushua came (*erchomai* – journeyed from one place to another, made an appearance and revealed Himself) and stood (*histemi* – having come into their presence, He stood upright enabling them to stand, establishing and rescuing them, upholding them with authority, and making them safe, acknowledging their validity, recommending and authorizing them, having paid for them so that by choice they could choose continued existence while He**

was) **in their midst** (*mesos* – with them).” (John 20:19) I am not the only one who loves *histemi*. God seems to like the word as well.

There are two different ways to read this passage because both *phobos* and *Ioudaios* have light and dark sides. The disciples could have been huddled and hiding in “*phobos*/fear, terrified of the *Ioudaios*/Jews (those who claimed to be *Yahuwdym* and were not)” because just a few days earlier the Jewish political and religious leaders had motivated the Romans to murder the Messiah. Or the disciples could have been “gathered together in *phobos*/reverence, loving one another as *Yahuwdym* (those in relationship with Yahuweh)” during this time of separation. In fact, both renderings may be true.

John continues to document History’s greatest miracle. **“And he said to them: ‘The assurance of salvation (*eirene* – the state of peace and tranquility of being joined to Me in a harmonious relationship, the assurance of freedom and safety, of prosperity and great joy) be unto you.’ When He had said this, He showed them (*deiknuo* – exposed Himself so as to provide evidence and proof, teaching by revealing) His hands and His side. Then the pupils (*mathetes* – learners or disciples) rejoiced in joyous salutations (*chairō*).”** (John 20:20) The resurrection body Yahushua’s Spirit and Soul now occupied was tangible. It was corporeal, physical, material, touchable, and real. He wasn’t a vision or a disembodied spirit. Yet at the same time He was able to walk through closed doors. This is exactly what I expect our resurrected triune nature—body, soul, and spirit—to be like.

Although we aren’t told specifically, it’s obvious within the context of the whole of Scripture that Yahshua’s Spirit, Soul and resurrection body had already ascended, having become the living embodiment and the prophetic fulfillment of the Miqra of FirstFruits just after meeting with the women. The Messiah presented His “wave offering” of redeemed souls before Yahuweh. In accordance with Yahweh’s Leviticus 23 instructions, the harvest of purified grain was mixed with oil and wine, His Spirit and blood, enabling the cleansed and set-apart to rise. His body was the sacrificial lamb called for in the observance. The “first fruits of the harvest” were risen *Yahuwdym*—those who belonged to Yah. If these specifics are unfamiliar to you, rest assured we will detail the Torah’s depiction of the Miqra of FirstFruits in a moment.

In the mean time, by way of confirmation, consider Matthew’s testimony: **“The tombs were opened and many (*polus* – a large number and a great quantity of) bodies (*soma* – diseased corpses) of those who had been revered, cleansed, and set-apart (*hagios*), those who had fallen asleep (*koimao* – those who were dead, had been laid down, and buried) were raised (*egeiro* – were aroused and then caused to rise; awakened, transformed from death to life, enabling them to rise up and appear). And coming out of (*exerchomai* –**

departing from and coming forth to a place on their own accord; coming and going as an assembly arisen and reborn from) **their tombs** (*mnemeion* – sepulchers) **in association with** (*meta*) **His resurrection** (*egersis* – rousing and rising up from death to life) **they entered and appeared in** (*eiserchomai*) **the revered, cleansed, and set-apart** (*hagios*) **city and they manifest themselves to** (*emphanizo* – became manifest, exhibiting and disclosing themselves, declaring and providing proof to) **many.**” (Matthew 27:52-53) Body, soul, and spirit became one as the members of Yahuweh’s family became like their Savior Yahushua, collectively fulfilling the prophetic foreshadowing of the third Miqra.

Dissecting the verse we learn that *egeiro*, or “raised,” is from *agora*, which shades its meaning considerably. The *hagios* (those who had been revered, cleansed, and set-apart) were not only *egeiro* (aroused and then caused to rise; awakened and then transformed from death to life, stirred and then enabled to rise up and appear), they were *agora*, “an assembly of people brought forth for the purpose of public debate, for election and thus to facilitate choice.” They were evidence of “a favorable judgment in the marketplace.” They were “the beneficiaries of a business transaction” known previously as *ga’al*/redemption.

Yahushua came to stir public discussion on the subject of who Yahuweh is, what He is like, what He recommends and desires, and what provision He has provided for us to know Him personally. He did this so that we could judge the evidence and then make an informed and wise choice, one in which we can elect to know Him and trust Him, becoming part of His assembly, His ekklesia—*Yahuwdym*. This is the business of God.

*Emphanizo* is an equally revealing term. It defines Yahshua’s relationship with Yahuweh as well as the purpose of His visit. An *emphanizo* is a “manifestation.” Webster defines “manifestation” as: “the act or process of revealing one of the forms of an individual in a public demonstration for the purpose of presenting their power in a way which is readily perceived by the senses, especially by sight.” A *emphanizo*/manifestation is “easily understood and recognized by the mind; it makes evident by demonstrably displaying.” As such, *emphanizo* is designed “to exhibit and disclose someone’s nature and power”—in this case Yahuweh’s. To *emphanizo* is “to make one’s self known by providing proof and declaring it publicly.”

*Emphanizo* is a compound of *em*, a variation of *en* meaning “by and with” and *phaino*, “to shine light, to bring forth into the light, to cause light to shine, and to shed light.” *Phaino* also means: “to become evident, clear and manifest.” *Phaino* is from the base of *phos* which is “light.” This should not be surprising since God is light. Light is Yahuweh’s most repeated of seven metaphors—a subject we will develop later along with the seven advents and seven harvests.

By analyzing the root of *emphanizo*, we discover that part of the process of change that makes our resurrected nature different than our current mortal existence, is directly related to light. We will become more like Yahuweh in yet another way. Light is energy and yet it has a particle nature, much like the resurrected Yahushua. And light exists in the eternal now where past, present and future are one. This makes light eternal.

Analyzing this amazing passage further, we discover that the revered, cleansed, and set-apart were “awakened from their sleep.” This means that for some, at least those who died before Yahushua’s sacrifice, the transition from temporal existence, to death, and then to rebirth includes a period of prolonged sleep where their soul is unaware of his or her surroundings and circumstance, even of time.

It wasn’t until the thief on the cross that a dying person was told that they would spend tomorrow in paradise. And even then, some if not most of those who pass away relying upon Yahshua, will sleep for a while. We know this because of what Paul wrote: **“For Yahushua Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God [all symbols of the *Miqra of Taruwah*]. And the dead in the Messiah will rise first. Then we who are alive and remain shall be caught up together (*harpazo*) with them in the clouds to meet Yahushua in the air. And thus we shall always be with Yahuweh.”** (Thessalonians 4:16-17)

The second lesson from this verse suggests that the *hagios*/revered, cleansed and set-apart came out of their tombs bodily; their corpses were reanimated. That serves to confirm that our resurrection, like theirs and like Yahshua’s, will include a physical component.

Third, this awakening and resurrection was said to be “in association with Yahushua’s resurrection,” tying the harvest of these souls and ours to the triune spring festivals being fulfilled by the human manifestation of God: Passover, Unleavened Bread, and FirstFruits. Had Yahshua not risen, we could not rise. After all, we are going to follow Him.

But before we do, the fourth lesson here is that we are to be as He was—living manifestations of Yahuweh’s light. We are to be witnesses who make Him known by enlightening others, providing proof of His light.

Fifth, the city where redemption occurred carries the same designation of people who were redeemed, *hagios*, which not so coincidentally, is the term Yahweh selected to describe His Spirit: “revered, cleansing, and set-apart.” And as a refresher, *Yaruwshalaim*, is a compound of *yarah*, meaning “to pour out, to teach, and to instruct” and *shalowm*, meaning “favor and salvation, the blessings of completeness, health, peace, tranquility, contentment, friendship,

companionship, and relationship.” *Shalom* is “a reward that brings prosperity and rest by way of paying recompense.” It is “restoration through redemption, restitution by making amends.” Thus, the name of the “revered, cleansing, and set-apart” city, as well as Yahushua’s new name, is “the One from whom the favor of redemption flows.” Everything ties together and makes sense when we take time to make sense of the words.

Sixth, on the subject of the Word, and specifically *hagios*, most every English Bible translates the Greek term incorrectly and inconsistently in this passage and in the next. The NASB writes, “the bodies of the saints,” as does the ASV, NRSV, KJV, and NKJV. The New Living Bible translates *hagios*: “godly men and women” in the spirit of political correctness. The NIV is somewhat consistent with the word, rendering *hagios* “holy people” in this verse and just “holy” in the next when it’s used before “*pneuma*/spirit.” But unless what is errantly called the “Holy Spirit” is in actuality the “Saint Spirit,” the “Holy Person Spirit,” or even the “godly men and women Spirit,” they are all inconsistently translating the meaning of *hagios*.

There is a lot at stake here. When the meaning of *hagios* is correctly rendered it not only reveals the three most important characteristics of the “revered, cleansing, and set-apart” Spirit, *hagios* actually explains why those who rose, actually did so. If we don’t want to be left behind this is good stuff to know. Accurately rendered, the *hagios* were “revered—adored, and respected” by Yahweh. They were “cleansed—purified and bathed” in light, having had their sins washed away by the “cleansing Spirit.” And they were “set-apart” from their sin and “separated from” a dying world, becoming the *ekklesia*/out-calling by virtue of Yahshua’s redemptive sacrifice.

When *hagios* is translated “saints” the church not only misses these essential truths it creates a class of spirits to whom religious leaders commit necromancy—something Yahweh calls an abomination. Saint Christopher and the newly canonized Saint Teresa come immediately to mind.

Let’s return to the passage we were reviewing in John for a moment because Yahushua continues to speak of the *hagios* Spirit. After manifesting Himself to His disciples, and revealing His hands and side, “**Then** (*oun* – therefore, accordingly and consequently, these things being so) **Yahushua said** (*lego* – affirmed and maintained, taught and advised) **to them anew** (*palin* – as a repetition of renewal), **‘Be assured of salvation** (*eirene* – of a state of peace and tranquility, of a harmonious relationship, of freedom and safety, of prosperity and great joy) **according to and in the same proportion as is present in** (*kathos*) **the IHP (Father) who sent Me** (*apostello* – ordered and set Me free and away to go to the place appointed to convey a message). **I also** (*kai*) **send you out to carry a message** (*pempo*).’ **And when He had said this, He breathed** (*emphusao* – blew

His breath) **on them and said: ‘Accept and carry** (*lambano* – receive and acquire, take hold of and use productively, choose to associate with, experience and exploit courageously) **the revered, cleansing, and set-apart** (*hagios*) IINA (placeholder for *Ruach*, **Spirit**; from *Pneuma*).” (John 20:21-22)

*Eirene*, translated “be assured of salvation” is from the verb *eiro* which means “to join.” Our assurance of salvation is a derivative of the “harmonious relationship” that was enabled by Yahushua’s sacrifice, when He joined us to Yahuweh by way of the *hagios* Spirit. *Eirene* therefore, provides the ultimate “state of tranquility and peace.” That’s interesting because the Messianic title “Shiloh” means “Counselor of Peace and Tranquility.” Further, according to etymological studies, this favorable and agreeable “state was almost always defined by a binding legal document which conveyed the mutual responsibilities of the parties to the relationship.” The Covenant—both Old and New—is nothing more or less than a familial relationship with Yahuweh. The adoption papers and the certificate of marriage are the Scriptures. The Word is our assurance of salvation—our life assurance policy.

*Apostello*, in first century Greek meant “to send people forth who are conscious of the goal being attained.” It conveyed that “inherent in the sending was that the messenger was linked to the sender for the express purpose of associating the recipient with the source.” When this word is used in the context of Yahushua’s relationship with Yahuweh, *apostello*, is most revealing. Technically, *apo* designates “the separation of a part from the whole from which the part originated, whereby the individual is separated from the union or fellowship of the source.” Then *stello* means “in order to prepare and equip the individual for use.” Thus, *apostello* explains that Yahshua is a manifestation of Yahuweh, a part of Yahuweh, set-apart from God to prepare us to join with God.

While I’ve shared this analogy with you before it bears repeating. The best way I know to convey the nature of the relationship between Yahuweh, Yahushua, and the Spirit is this: picture yourself on a ship, an ark if you will, in the middle of the ocean. Dip two large barrels into the sea. Freeze one and carve it into the shape of a man. Place it in the light so that the seawater form can be seen and felt by those in the presence of its brief physical existence. Just make sure there are a sufficient number of souls on board to record what they witness. Then boil the seawater in the other barrel, allowing the steam to envelop those on your ship. Possessing more energy, the steam not only moves up, it can be put to work empowering things just like Yahuweh’s Spirit. One radiates light and is easy to see. The other possesses more power and thus enables greater work to be done. And yet they are the same thing—both are pure manifestations of the ocean, just set-apart from it.

Both barrels come from the same place and are thus identical in their composition. There was but one ocean from which they came. Both were set apart from the whole for the purpose of demonstration and revelation. One was corporeal, tangible, touchable in the form of a man reflecting light. The other was steam, representing the Spirit's power to raise people up and empower them to do the work of God. This example helps us understand that Yahweh is one in nature, one in personality, one in power, and one in purpose. He is one entity and consciousness, not three. In this example, consistent with Yahushua's words, the Spirit and the Son return to the midst of the Ocean of Life from which they came. That is what this passage is telling us.

It is why we are asked to "*pempo*—go out carrying this message." Fortunately, we do not go alone or without resources. The *hagios*/revered, cleaning, and set-apart Spirit goes with us. The Spirit provides the means for us to "accept and carry" the message. We are to "use the Spirit's power productively, choosing to closely associate with Her." Yahweh wants us to "exploit the Spirit's resources, using them effectively and courageously."

Also worth noting, in this verse *hagios* is an adjective defining the character and purpose of the Spirit. *Hagios* is not being used as a title as in "Holy" Spirit. It is not capitalized. And *hagios* is never rendered in the form of a divine identifier in the Renewed Covenant. It is not presented as a placeholder by way of a contraction of the first and last letters capitalized with a line over them. Therefore, *hagios* is not one of the seven terms used to identify God by name or title. It simply describes the nature and purpose of the Spirit.

To appreciate specifically what the adjective *hagios* meant to those who inscribed it throughout the Renewed Covenant Writings for our benefit, we have to return to John's day and scrub 2,000 years of holy hiccups from our cerebral files. When we do, we discover in *The Theological Dictionary of the New Testament*, that "in Greek and Hellenistic writings, *hagios* conveyed a feeling of awe, both in the sense of reverence and/or aversion." According to Webster, to "revere" is to "adore and respect." As such, it defines the basis of the relationship Yahweh intended mankind to form with Him. To "adore" is to "love." To "respect" is to "pay attention to and esteem someone in the context of a relationship." But because "adoration and respect" cannot be compelled, everyone must have the option of "aversion." Aversion is defined as "a feeling of repugnance toward something or someone, of being desirous of avoiding them and turning away from them."

This in turn explains why there are two spirits to choose from: Yahweh's and Satan's. *Hagios* therefore, frames the seminal issue of our existence. We can choose Yahweh or be adverse to Him.

In this regard, *hagios*' dual nature (revere and avoid) is similar to the duplicity of *yare*' in Hebrew and *phobos* in Greek, words which can mean "revere or fear." If you revere Yahweh, He will love you in return. If you are afraid of God, you will become adverse to Him and He will avoid you. That is a spectacle worth fearing.

The second definition of *hagios* that can be gleaned from contemporary Greek usage is that it meant "to clean." Cleansing defines the primary purpose of the *hagios* Spirit. Her Garment of Light cleanses us of the impurity of sin, past, present, and future. Further, the cleansing nature of *hagios* is an exact match for its Hebrew equivalent, *qodesh*, which is also derived from a verb meaning: "to clean and purify."

Lastly, Homer and Herodotus used *hagios* to describe something that was set in close relationship to the sanctuary of God, referring to that which was "set-apart" to the divine and "separated" from the general or profane populous. In this way the Greek *hagios* became synonymous with the Hebrew *qodesh*, especially in Israel. *Qodesh* conveyed the thought that Spirit and the Messiah were separated out of Yahweh and set-apart from Him while the Yahudim, Yisra'el, and the Temple were separated from the secular unto the Divine.

And lest we forget, for Yahshua to be able to breathe the *hagios* Spirit into the disciples, the Spirit who had forsaken Him by design, fulfilling the prophecy and the mission of the Upright Pillar, must have reunited with Yahshua's body and soul. This is the exclamation point to the 22<sup>nd</sup> Psalm. Furthermore, the "receiving" of the *hagios* Spirit is being directly linked to "an assurance of salvation, a harmonious relationship, and to great prosperity and joy" that is given to us in the "same proportion and degree" as was accorded to Yahshua, once again making us like Yahweh in our renewed and resurrected state.

Moving on, the next verse is easily misunderstood. That's partly because it's so poorly translated. Those who crafted the King James Version were evidently attempting to give men the ability to forgive sin, something priests have capitalized upon: "Whose soever sins *ye* remit, they are remitted unto them; *and* whose soever *sins ye* retain, they are retained." Dated and unintelligible English aside, men have not been given this authority. The remission of sin is Yahweh's prerogative.

The New American Standard Bible renders the verse: "If you forgive the sins of any, (*their sins*) have been forgiven them; if you retain the (*sins*) of any, they have been retained." The italicized words were added without textual basis in both versions to make the sentence read like the translators wanted it to. There is no basis for the added words in the Greek manuscripts.

Before I attempt to render Yahushua's declaration in contemporary English, I want you to be aware of the fact that all verse and chapter designations are manmade. The subject of this sentence remains the same as the last sentence, the "*hagios* Spirit." The disciples were now functioning as the Spirit's tabernacle.

Therefore, in context we find: **“And when He had said this, He breathed on them and said: ‘Accept, associate with, and use (*lambano* – take upon yourself in order to be carried away, take hold of and use productively, choose to form a relationship with, accept, receive, experience, and exploit courageously) the revered, cleansing, and set-apart Spirit. If (*an*) someone (*tis* – a certain individual) is dismissed and sent away (*aphiemi* – divorced, forsaken, or disregard; neglected or omitted) [by the Spirit], missing the way and erring (*hamartia* – being without a share because they wandered off on the wrong path and were not made upright), he or she (*autos*) will be dismissed and sent away (*aphiemi* – divorced, forsaken, and disregard; neglected and omitted). If (*an*) someone (*tis* – a certain individual) is empowered to gain possession (*krateo* – if they hold on to and retain) [the *hagios* Spirit] they will be empowered to gain possession and they will be held on to and be retained (*krateo*) [by the Spirit].”** (John 20:22-23)

What God is saying is that those who err and miss the way in this life, and those who are as a result dismissed by the Spirit, will be forsaken in heaven. And those who are reborn into Yahuweh's family by way of the Spirit shall always be empowered and shall always be retained. Adoption is forever because our Spiritual Mother is eternal.

This is the second time Yahushua has used *lambano*, meaning “accept, associate with, and use” in His description of the transfer of the set-apart Spirit from Himself to His disciples. That's interesting because *lambano* delineates some of the benefits of possessing the Spirit. The Spirit through the process of *lambano*/acceptance and association provides the mechanism by which we are accepted by Yahuweh and through whom we form our association and relationship with Him. The Spirit is the power, the wisdom, and the courage of God in us—literally empowering us. We will see this vividly portrayed in Jonah and the end of the next chapter.

Further, the Spirit is responsible for carrying us away to be with Yahuweh. And that's why Yahushua added *para*, meaning “to be with and to exist beside” to *lambano* in His description of the pre-Tribulation harvest of souls in Matthew 24. To be accepted by God, to associate with God, one must first accept and associate with the set-apart and cleansing Spirit of God. If you want to be part of the harvest known to Christendom as “the Rapture” you'll need to be born anew in the Spirit first.