

Pecach – Passover

Three Days...

In our quest to understand the resurrection, we discover that Yahushua not only appeared to the disciples, He encouraged them to touch Him to satisfy themselves that He was corporeal. He even ate with them.

Turning to the 24th chapter of Luke we find that there is a benefit of having four eyewitness reports rather than just one. Luke's testimony is consistent with John's, but the Greek doctor and historian added some interesting details. **“They said, ‘The Master has been restored to life, He has stood up and has risen (*egeiro*) in reality (*ontos* – in point of fact) and has been seen by (*horao*) Shim’own.’ And they recounted and related (*exegomai* – fully disclosed and described so as to make fully known) the Way (*hodos*) just as (*hos* – because) He was known (*ginosko* – and understood) by (*en* – and in) them as broken bread (*klasis artos*).”** (Luke 24:34-35)

They knew that His body was broken for the remission of sin. They saw it as a tangible metaphor representing the Feast of Unleavened Bread and of the Messiah's sacrifice on the Sabbath following His crucifixion and preceding His resurrection. He had told them this very thing during Passover supper, three days earlier.

Continuing on, we find three wonderful words: *apolaleo*/free speech, *histemi*/standing upright, and *eirene*/salvation. These concepts are related. **“And as they shared (*apolaleo* – spoke freely about) Him and these things (*houtos*), He Himself (*autos*) stood upright (*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) in their midst (*mesos* – among them), saying: ‘Be assured of salvation (*eirene* – of a state of peace and tranquility by being joined to Me in a harmonious relationship, be assured of freedom and safety, of**

prosperity and great joy).” (Luke 24:36) The message is consistent from witness to witness, from the Old Covenant to Renewed.

That said, we humans have always found the truth startling; some even fear it. **“But they were startled and teetering in panic (*ptoeomai*), frightened (*emphobos*) because they were of the opinion (*dokeo* – they supposed that) they had witnessed (*theoreo* – observed) a spirit (*pneuma*). And He said to them, ‘Why are you agitated (*tarasso* – troubled and restless)? And by whose account and for what reason (*dia tis*) have internal deliberations (*dialogismos* – personal questions and introspection, inward thinking) arisen in (*anabaino* – stepped into the midst of) your hearts?”** (Luke 24:37-38) At His resurrection Yahushua was an embodied Spirit. So the disciples had seen a spirit—the Spirit of Truth. Yet that frightened them because it was not what they expected.

They were without excuse. These men were told what was going to happen just as we have been told. But the truth, diminished and convoluted in human hands, had been replaced by supposition—misguided opinions. And that’s precisely what *dialogismos* is telling us. These men were startled by the Truth because they had turned inward for answers. Rather than searching the Scriptures for the them, so as to understand what had happened and what would happen, they teetered in panic.

I’m not picking on the disciples. We are no better than they were. The truth is available to us too by way of the Word and yet when we hear that Passover predicts and explains the purpose of the blood of the Lamb, that Unleavened Bread embodies the sacrifice, and that FirstFruits represents the resurrection we are troubled by this news. When we hear that man’s replacement, Easter, is a satanic rite born out of the Whore of Babylon we are startled. It’s true that God’s name is Yahuweh and the Savior’s is Yahushua yet these truths are not popular. We have grown more comfortable with the satanic title “Lord.” We use terms based upon sungods like “Bible” instead of “Scriptures,” “Church” instead of “out-calling,” and “Holy” instead of “revered, set-apart, and cleansing.” We “worship on Sundays” rather than engage in Yahweh’s business on the “Sabbath.” We celebrate “Christmas” and ignore “Tabernacles.” We take “mass or communion” outside of the context of the Spring Feasts that explain the nature of the broken bread and wine.

Mind you, recognizing these things does not make me better than them or you. Whatever I possess of value is attributed solely to the *hagios*/set-apart and cleansing Spirit. While working with Yahuweh is an honor, only those who know that they are worthless apart from Him are useful to Him. I am qualified because I recognize that I’m not qualified. Therefore, do not credit me with what you are learning.

Fortunately, Yahuweh loves us in spite of ourselves. Because He revealed Himself, we can know Him. Because He exists, we can exist in His presence. Empowered by the Spirit and the Word we can know the truth and we can be useful.

The point Yahushua is making in this next paragraph is that He had defeated death, and that through Him, we can too. **“Use your eyes to look at** (*horao* – to perceive and understand) **My hands** (*cheir* – My power and ability to help) **and My feet** (*pous* – My authority), **because** (*hote*) **I** (*ego*), **Myself** (*autos*), **exist in your presence** (*eimi*). **Touch** (*pselaphao* – reach out, find, and feel) **Me and see. For a spirit does not have** (*echo* – possess or hold on to, wear) **flesh** (*sarx* – a physical body) **and bones consistent with what you are witnessing** (*theoreo* – beholding and surveying) **being possessed by** (*echo* – being worn by) **Me.”** (Luke 24:39) While Yahushua had been reunited with the Set-Apart Spirit, He was also corporeal. He was ‘Yshayah’el—God existing as man.

At this point we know that the Messiah’s resurrected body was comprised of flesh and bones. It had physical dimensions. Moreover, He was able to eat. **“When He had said this, He showed them His hands and His feet. But** (*de*) **they even now** (*eti* – still) **were in disbelief** (*apisteo*), **separated** (*apo*), **yet rejoicing in amazement** (*ekthaumazo* – marveling in wonderment). **He said to them, ‘Have you anything here to eat?’ So they handed Him a piece of broiled fish and some honeycomb. And He received it and ate in their presence.”** (Luke 24:40-43) Though He didn’t need food to sustain life anymore, He could still enjoy the bounty of the earth. It’s the best of all worlds. And that’s good news for us because our resurrection bodies will be like His.

The next verse is as important as any ever written. At the crossroads of the world, in the land most steeped in Scripture, most every aspect of the Messiah’s ministry was fulfilled in public view. There were hundreds of prophecies predicting precisely what had just occurred, and hundreds more predicting exactly when and where mankind would be redeemed. Yahushua was the living embodiment of the fourth day of creation, of the Lamb of Light provided by God in Isaac’s stead, of the prophet predicted by Moses, and the Messiah foretold by the Prophets. Yahshua fulfilled the Torah’s Miqra just as surely as He endured the hellish sacrifice and enjoyed the miraculous resurrection depicted in Isaiah 53 and Psalm 22. And in what follows, Yahshua told us where to look if we want to understand these things, if we want to stand upright on His firm foundation rather than tremble in fear and uncertainty.

“Moreover (*de*), **He said** (*lego* – affirmed, taught, and advised), **‘This is the Word** (*logos*) **which I articulated** (*laleo* – shared, speaking freely about) **for your advantage** (*pros*) **while I was still with** (*eti sun* – existing in a different state and time with) **you, because** (*hoti*) **all things** (*pas* – collectively and

individually) **which are written** (*grapho* – expressed and memorialized by letters on a page) **concerning the account** (*peri*) **received and established by** (*nomos*) **Moses** (*Moseus* – a transliteration of the Hebrew *Moshe*, meaning to draw out), **the Prophets** (*Prophetes* – from *phemi*, to make known and affirm *pro*, beforehand), **and the Psalms** (*Psalmos*) **must by necessity** (*dei*) **be fulfilled** (*pleroo* – rendered precisely, completely, and perfectly) **as they relate to and concern** (*peri*) **Me.**” (Luke 24:44) So let it be said, so let it be done. So let it be known, so let it be relied upon. The Word and Yahushua are one.

Let’s read that again: **“Moreover,’ He affirmed, ‘This is the Word which I articulated for your advantage while I was still with you, because all things which are written concerning the account received and established by Moses, the Prophets, and the Psalms must by necessity be fulfilled as they relate to and concern Me.”**

If you don’t know what Moses received from Yahuweh through inspiration you simply can’t fathom what happened during these three days, why it happened, or when it occurred. If you don’t know what the prophets predicted and what the psalmists proclaimed you may “marvel in wonderment” but you’ll never be established sufficiently in the truth to be an effective witness.

The Renewed Covenant is simply the original restored. No religions were born this day. No new doctrines were taught. The Miqra established by Moses, the prophecies inspired by Yahuweh, the Psalms received by David were all made manifest. These things happened because it was necessary. Man required redeeming. And the Scripture that provided the Way required verification.

“Then, at that time (*tote*), **He opened their minds and caused them to think** (*dianoigo nous* – explained by way of thought and reasoning), **bringing things together so as to make them wise and upright in** (*sunimi* – intelligent, possessing the capacity to be sent out understanding) **the Scriptures** (*Graphe* – the Written Word).” (Luke 24:45) This is the purpose of the Spirit. She opens our minds, helping us think by connecting related things together. The means to being upright and the source of wisdom and understanding are found in the same place—the Word of God.

The only “Scriptures” available at the time Yahushua spoke these words were contained in the Tanakh—a Hebrew acronym for Torah, Prophets, and Writings. There was no “Bible.” The Renewed Covenant had yet to be written. Yahshua defined the whole of Scripture with the words: **“the account received and established by Moses, the Prophets, and the Psalms.”** The Renewed Covenant didn’t replace the Old; it was built upon the Old Covenant’s foundations. One crumbles without the other.

To understand Yahuweh's Scripture, the Old Covenant books of Moses, the Prophets and the Psalms, we must open our minds first. Only then will we be able to process the information intelligently by way of thinking and reasoning. And the best way to do this, according to Yahushua, is to connect related things together.

For example, the last days of Yahshua's earthly life can be connected to the Exodus enactment and Leviticus proclamation of the Miqra'yim of Passover, Unleavened Bread, and FirstFruits. And these things can be associated with their predicted fulfillment in Daniel 9, Psalm 22, and Isaiah 53. Bring these thoughts together and you will become "wise and upright." You will be "intelligent, possessing the capacity to be sent out." You will "understand the Scriptures."

In the word you will find the Word and the Way. For example, Isaiah 52 and 53 speak of the "Suffering Servant." So does Luke...**"And He said (*legos* – taught and affirmed) to them, 'In this manner and way (*houto*) it is Written (*grapho*): the XN (placeholder for Messiah) must experience suffering (*pascho* – must be afflicted in a horrible way, must endure and feel pain) and then rise up enabling others to rise (*anistemi*) out of (*ek*) lifelessness (*nekros* – desolation and destitution, death and abandonment) on the third day."** (Luke 24:46) The entire chapter of "Ga'al/Redemption" was dedicated to this specific prophetic proclamation.

This is the basis of Scripture. It is its message and its purpose. That's why at the heart of this verse we find **"the ability to rise and enable others to rise (*anistemi*) out of (*ek*) lifelessness, desolation and destitution, death and abandonment (*nekros*)." *Anistemi* is a compound of *ana*, meaning "to come into one's midst," and *histemi*, meaning "to take a stand, having come into one's presence, standing upright enabling others to stand, establishing and rescuing others, upholding them with authority, and making them safe and causing them to rise, acknowledging their validity, recommending and authorizing them, having paid for them so that by choice they could choose continued existence." It's hard to overestimate what was done *ana*, "in our midst."**

Histemi may be the single most important word in the Renewed Covenant. It is what was predicted, tying the Upright One and the Upright Pillar to the Upright Pole. *Stauros*, which is derived from *histemi*, provides the basis for the word we errantly translate "cross." The themes of standing upright and establishing others thereby enabling them to rise through the sacrifice of the Suffering Servant permeate Scripture's depiction of redemption from Genesis to Revelation. When we connect these awesome thoughts and expose this profound truth we become wise, we become prepared, and we become useful.

Yahushua's solution provided the Way "ek/out of *nekros*/lifelessness, desolation, destitution, death, and abandonment." He ransomed us from the

consequence of sin which had previously left us separated from Yahuweh. Because Yahweh is life, to be apart from Him is to be dead.

Let's finish the passage and then divert our attention to Yahshua's reference to "three days." That discussion lies at the heart of the issue.

Speaking of understanding Yahushua within the context of the Hebrew Scriptures, God says that they say that: **"Changing one's mind** (*metanoia* – thinking differently) **and preaching the forgiveness from** (*aphesis* – a release from bondage, a pardon from) **wandering away in sin and error** (*hamartia* – from the consequence of guilt) **should be publicly proclaimed** (*kerusso* – be published and openly heralded with authority) **by way of** (*epi*) **His personal name** (*onoma*) [that of the Messiah Yahushua] **to** (*eis*) **all** (*pas*) **races and nations** (*ethnos* – all groups of people) **starting with** (*archo*) **Jerusalem** (*Hierousalem*). **And you are witnesses** (*martus*) **of Him and of these things** (*houtos*)." (Luke 24:47-48) And through them so are we. They did their job, now we must do ours.

* * *

So, why do you suppose Yahushua suffered unto the "third day?" And why did He feel compelled to specify "three days" in this discussion connecting His life to **"the account received and established by Moses, the Prophets, and the Psalms?"** Why did **"He affirm, 'In this manner and way it is Written: the Messiah must experience suffering and then rise up enabling others to rise out of lifelessness, desolation and destitution, death and abandonment, on the third day?'"**

Yahshua answered this vital question earlier in passage—or at the very least He told us where to look for the answer. There was a revelation "received and established by Moses...that was necessary to fulfill" over the course of three days. It can found in the heart of the Torah. And when we come to understand the relationship between these three days and Yahushua's fulfillment of them, the door will be opened to understanding when the next harvest of souls will occur, when the Tribulation will start, when Yahshua will return, and when the Millennial Sabbath will begin.

The blueprint for prophetic prophecy can be found in Leviticus 23. **"These Godly** (*'el-leh*) **appointed meeting times** (*mow'ed* – fixed assembly betrothal appointments which focus on the specific purpose designated by the Authority) **of Yahuweh, these related** (*'asher*) **set-apart** (*qodesh*) **assemblies of the called out** (*miqra'* – the calling together; from *qara'*, to call out, to read, and recite),

shall be proclaimed (*qara'* – called out, read aloud, and recited) **in relationship to** (*'asher*) **their appointed meeting times** (*mow'ed* – their fixed betrothal appointments where the assembly focuses on the specific purpose that was designated by the Authority).” (Leviticus 23:4)

These “*mow'ed*/specific meeting times, these fixed betrothal assemblies,” are not only to be “*qara'*/proclaimed, called out, read aloud, and recited” they are named as such—*Miqra'*. Further, Yahuweh’s *Miqra'*, His out-calling, are all *'asher*/related. They are all *mow'ed*/specifically designed to develop the *'asher*/relationship between God and those who are *'qara'*/called out.

These days are important to Yahweh. They are set-apart from all others on the calendar as fixed appointments between us and our Maker. They are: “annual review meetings with the Boss.”

Day one: “**In the first** (*ri'shown*) **month** (*chodesh*) [*Abib* – the month young barley ears form and green], **on the fourteenth** (*'arba' 'asar* – four and ten) **at twilight** (*'ereb* – sunset), **is Yahuweh’s Passover** (*pecach*).” (Leviticus 23:5) Let the record speak for itself. Passover isn’t a “Jewish” holiday. It’s Yahweh’s Passover.

In God’s accounting, a day begins at sunset. The fourteenth day of a month would commence as the sun set in the early evening of the thirteenth day following a new moon. It would last through sunset of the following day.

In 33 CE, the year of Yahushua’s sacrifice, Passover began on Thursday evening March 31st. It was then that the Messiah observed Passover dinner, the Last Supper, with His disciples. It was still Passover when He became the perfect Passover Lamb on Friday afternoon the 1st of April, sacrificing Himself on the upright pole. This accounting was recorded in Matthew, Mark, Luke and John’s eyewitness testimony—all of which were in perfect harmony with Moses’ Levitical revelations in chapters 23-25, with David’s 22nd Psalm, with Isaiah 52-53’s prophecies regarding the Suffering Servant, and with the precise Messianic timeline established by Daniel 9 and reaffirmed by Zechariah.

In this introduction to the *Miqra*, the word Yahuweh used for “first” is *ri'sown*. It is from the same root as *re'shiyth*, Scripture’s first word, designating “the beginning of time” on day one of creation. It is symbolic of our existence and of eternal life. It is also indicative of these things being related, of the seven days of creation presenting the same prophetic plan as that depicted in the seven *Miqra*.

The word for “month” is *chodesh*, the root of which is *chadash*. It means “renewed and restored.” It suggests that Passover ushers in the time of the

Renewed and Restored Covenant. Even “twilight” is interesting. The Light came and revealed Himself in the darkness of our world.

Before the Exodus Passover, Yahuweh told His people **“In the first month of the year,”** which is Abib, **“you are to bring the lamb into your home on the tenth day of the month.”** This is why Yahushua, the perfect Passover lamb, came into Jerusalem on Branch Monday, four days before Passover.

Yahuweh said **“Your lamb shall exist as (*hayah*) an unblemished (*tamiym* – blameless and innocent) male (*zakar*) son (*ben*), a year old (*shaneh*)...and he shall exist with you (*hayah*) and be confined and guarded (*mishmeret* – kept responsibly) until the fourteenth day of the same month. And the whole (*kol*) assembly (*qahal*) of the congregation (*‘edah*) of Yisra’el (those who live with Yahuweh) shall sacrifice (*shachat* – take its life by killing) him around twilight (*‘ereb* – sunset).”** (Exodus 12:2-6) This is the reason Yahshua was declared “innocent” by Pilate, the Roman authority responsible for judging Him. Further, His sacrifice corresponded perfectly to the designated time of the slaughter. It was just before sunset that He surrendered His life and Spirit.

The Exodus accounting which follows was fulfilled by Yahushua on another upright pole, this one providing the doorway to heaven. **“You are to take (*laqach* – lay hold of, seize and receive) part of (*min*) the blood (*dam*) and put (*nathan* – entrust, dedicate, exchange, devote, and pay with) it on (*‘al*) the two upright pillars of the doorway (*mazuwzah*) and the crosspiece of the doorframe (*masaqowp* – the lintel; from *shaqaph*, meaning that which looks out and down upon) the homes (*bayith*) which by way of relationship (*‘asher*) you shall eat (*‘akal*) its flesh...with Unleavened Bread and bitter herbs.... It is Yahuweh’s Passover.”** (Exodus 12:7-8) The reason Yahweh wanted the Yahudim to eat the lamb was so that they would understand that the sacrifice wasn’t a gift to God, or a service to Him, but instead something for them to benefit from and enjoy.

In its bitter fulfillment, **“Yahushua broke the bread and said, ‘Take and eat. This is my body broken for you.’ And He took the cup and gave it to them, saying ‘Drink from it all of you for this is My blood of the covenant which is to be shed on behalf of many for forgiveness of sins.’”** (Matthew 26:26-28)

When we are washed in the blood of the perfect Passover Lamb, our lives are spared on that account. God said so during the Exodus. **“I Am Yahuweh, and the blood will exist (*hayah*) as a sign (*owth* – a token, a proof, and as a miraculous signal) for you on your homes (*bayith*) where you (*‘attah*) by way of relationship (*‘asher*) are therein at that time (*sham/shem* – are known by name). And when I see (*ra’ah* – when I consider) the blood I will pass over (*pacach*) you on that account (*‘al* – on that basis and for that reason).”** (Exodus

12:13) It is so subtle it is usually missed. The sign was for us, not for Him. Passover was a sign of things to come—the redemption of the Renewed Covenant.

But there is much more. Passover isn't a somber affair. It is the ultimate party. On this day we are adopted into Yahuweh's family, inheriting all that is His. **“This day will exist (*hayah*) as a memorial (*zikrown* – a reminder, a means to recall and understand). And you shall hold a feast (*chagag* – celebrate, throwing a party), a festival feast (*chag*) with Yahuweh throughout your life and generations (*dowr*), celebrating the festival feast (*chagag* – reveling in the party) as a prescribed ordinance (*chuqqah* – a clearly communicated prescription of what you should do) forever (*'owlam* – into perpetuity).”** (Exodus 12:14)

Forever means that the observance of Passover was never to end; it wasn't to be replaced by anything. So why do you suppose the Catholic Church made the celebration of Passover illegal, punishable by death? Why did they replace Yahuweh's Passover with Satan's Easter? And why do Protestant and Orthodox Christians follow their ungodly example? Is it any wonder we don't understand the majesty of God's plan?

Day two: **“The fifteenth (*chamesh 'asar* – the five plus ten) day (*yowm*) of this same (*zeh*) month (*chodesh* – the time of restoration and renewal) is the festival feast of (*chag* – the sacrificial pilgrimage of terror known as) **Unleavened Bread** (*Matstash* – that which drains out and removes, bread without leavening-yeast which is symbolic of sin and corruption) **unto Yahuweh. Seven days shall you eat bread without leavening-yeast (*matstash*).**” (Leviticus 23:6) The Passover sacrifice was designed to unleaven our bodies of sin.**

In Exodus 13:3, the Day of Unleavened Bread is a **“day to be remembered and to be memorialized as the day in which you came out of the crucible of Egypt and bondage.”** In Exodus 13:9 we discover that the Feast of Unleavened Bread **“exists as (*hayah*) an awe inspiring and miraculous sign (*'ot*).”** It is **“a memorial reminder for explicit retrospection, a record worth remembering (*zikkaron*) because the past event is related to a significant future fulfillment.”** It is **“Yahuweh's prescription (*Torawh*).”** It is **“a day to be made conspicuous, to be announced and declared, to be made known and to be expounded (*nagad*) to your son (*ben*).”**

Chag is a provocative term. While it is usually translated “feast or festival” its root is far darker. A *chag* “commemorates a terrifying sacrificial pilgrimage.” Yahshua would go on one of these, and on this very day. It was a Sabbath when His Soul descended into *hades* to be afflicted. By going on this journey He

removed all corruption from our bodies (symbolized by the elimination of leavening-yeast from bread).

This thought is further advanced by Moses in Deuteronomy 16:3. He says that *matstash*/Unleavened Bread is really **“the bread (*lechem*) of affliction and misery (*‘oniy*).”** *‘Oniy* is from *‘anah*, meaning “to be cast down and to be bruised, to be humiliated and to be humbled.” It also means “to respond to and to answer the poor, humble, weak, meek, and needy.” Yahushua endured these very things, for this very reason, on this very day—the second of three days in 33 CE. It was “an awe inspiring and miraculous sign, a memorial reminder designed for retrospection, a record worth remembering because it was a significant fulfillment of the Torah.”

The work done on this day by the Messiah Yahushua is considered completely satisfactory by God, in and of itself, to remove all corruption from our mortal souls, past, present, and future. That is why Yahuweh says: **“The first, foremost, and primary (*ri’shown*) day (*yowm*) exists as (*hayah* – I exist as) a set-apart and cleansing (*qodesh*) calling together (*miqra’* – a unified out-calling, a convocation to read, recite, and proclaim). You shall not (*lo’*) do (*‘asah* – fashion, accomplish, or produce) any of (*kol*) the laborious service (*‘abodah* – work done in service to another) of the business of the heavenly messenger (*mala’kah* – the work of the *mal’ak*/theophanic representative, the visible manifestation of God).”** (Leviticus 23:7-8) Salvation is a gift. It was paid for and delivered by Yahshua.

God is serious about this. The removal of sin has eternal ramifications. He said: **“Indeed, any soul (*nepesh*) who consumes leaven during this time shall be cut off (*karath* – shall be severed from the source of life, be taken away, and be permitted to perish, separated) from Yisra’el (those who live with God).”** (Exodus 12:19)

Day three: It is about harvests and entering the Promised Land. **“Speak to the sons of Yisra’el (those who strive with and are empowered by God) and say, ‘Indeed when you enter (*bow’*) the land (*‘erets*) of relationship which (*‘asher*) I give (*yatan* – bestow as an enduring existence to) you and reap the harvest (*qatsiyar*), you shall arrive and be included (*bow’* – come in) as a gathering of (*‘omer’/amar* – that which is bound together as sheaves of grain for the purpose of transporting) FirstFruits (*Re’shiyth* – the beginning, the first, the best, the choice, that portion which has been set-apart, the uttermost family).”** (Leviticus 23:10) Once sin has been removed from our bodies our souls are prepared for the harvest. We can now be included in the gathering of FirstFruits, inheriting the land and living forever.

This verse confirms as much, adding the realization that our approval before God is a favor. **“The priest** (*kohen* – who officiates) **shall wave** (*nuwph* – lift up and present) **the gathering** (*‘omer/’amar* – that which is bound together in sheaves of grain for the purpose of transporting them) **before** (*paneh* – in the presence of) **Yahuweh for you to be accepted and approved through grace** (*ratsown* – to be found acceptable and desirable by way of a favor, to be found satisfactory and pleasing through free will and choice) **on the morning after** (*mochorath*) **the Sabbath** (*Shabbath* – the day of rest, the seventh day).” (Leviticus 23:11)

The next verse tells us that together with **“the gathering** (*‘omer/’amar* – that which is bound together as sheaves of grain for the purpose of transporting) **is the work** (*‘asah* – the produce of) **a male lamb** (*kebes*), **a son** (*ben*) **without any imperfection** (*tamiym* – one who is perfect, blameless, and innocent; from *tamam*, meaning one who accomplishes, completes, and fulfills), **who changes and alters** (*shanah*) **for an ascending offering** (*‘olah* – that which rises and goes up) **to Yahuweh.”** (Leviticus 23:12) I know such a Lamb. He changed and altered me. As a result of His work, I too will rise.

And this is because: **“The gift** (*minchah* – the sacrificial offering) **of purified grain** (*‘slet* – bread flour with the hulls removed revealing the inner pristine kernel, distinguished from meal which is the whole grain inclusive of its impurities) **is mixed and anointed with** (*balal* – mingled with through the process of immersion in) **olive oil** (*shemen*).” (Leviticus 23:12) Yahushua is the Olive Tree and the Tree of Life. Oil is symbolic of being anointed in Yahweh’s Spirit, of being cleansed, of being healed, enlightened, and accepted. And lest I forget, the purified grain was also mixed with **“a drink offering of wine”**—symbolic of the Messiah’s “blood shed for the remission of sin.”

For those who believe that the New Covenant’s emphasis on “for by grace we are saved through faith, as a gift of God,” is somehow a repudiation of the Old Covenant’s “wrathful observance to unyielding laws,” think again. The gift of grace, the work of the lamb, and acceptance by choice and by favor, lie at the core of Yahuweh’s Miqra.

These are the “three days” about which Yahushua was speaking when He said: **“In this manner and way it is Written: the Messiah must experience suffering and then rise up enabling others to rise out of lifelessness, desolation and destitution, death and abandonment, on the third day?”**

There are only a handful of other references that tangentially meet the criterion of **“three days”** set in the context of: **“all things** (*pas* – collectively and individually) **which are written** (*grapho* – expressed and memorialized by letters

on a page) **concerning the account received and established by Moses, the Prophets, and the Psalms that must by necessity be fulfilled** (*pleroo* – be rendered precisely, completely, and perfectly) **as they relate to and concern** [the Messiah Yahushua].” And even they all serve to explain what happened, why it happened, and when it would happen.

The first meaningful reference to “three days” can be found in the initial enactment of the Passover in Genesis 22. Abraham and Isaac journey three days to Mount Moriah. Their travel time is listed because most every detail of this dress rehearsal foreshadows Yahweh’s and Yahushua’s fulfillment at the very same place exactly forty *Yowbel*/Lamb’s Years of Redemption later.

There are several references to three days in the Exodus account—especially as they relate to the plagues of Egypt. And that shouldn’t be surprising since the Exodus serves at the basis for the Feasts of Passover and Unleavened Bread leading to FirstFruits.

There is a particularly poignant passage in Numbers 10. While it doesn’t establish a prophecy that “must by necessity be fulfilled” by the Messiah, it serves to confirm that the Miqra are prophetic reminders, that they are everlasting statutes, that they are tied directly to our salvation, and that our restoration leads to an inheritance with God. Further, all these things are related to the Ark of the Covenant, to the Tabernacle of Testimony, to the Way of Salvation, and to three very important days in their future and our past.

As the Yisra’elites are about to leave Sinai we find Yahweh emphasizing that the Miqra convocations are **“everlasting statutes throughout all generations.”** He says that when we **“battle the adversary we should signal a warning and shout for joy (*ru’a*) blowing a trumpet (*chatsotsarah*) to recall and remember (*zakar*) the presence (*paniyim*) of Yahuweh, our God (*‘elohym*) and then you shall be saved (*yasha*).”**

God reveals that **“the appointed assembly days (*mow’ed yowm*) based upon the summit and beginnings (*ro’sh*) of months are times of great joy and gladness, times to make an ascending sacrificial offering (*‘olah zebach*) of deliverance and restoration (*shelem/shalam* – a voluntary peace offering to reestablish a friendship and alliance by way of making a ransom payment). These shall exist (*hayah*) as a memorial reminder (*zikrown* – a commemoration and symbol designed to remind someone to claim their inheritance right) before God (*paniyim ‘elohym*). I Am Yahuweh, your God.”**

Moments later we learn that a pillar **“cloud rose over the Tabernacle (*mishkan* – dwelling place) of Testimony and Witness (*‘eduwth*).”** Then, trusting and relying upon Yahuweh, the Yisra’elites **“set off from the mount of Yahuweh the way (*derek*) of three days with the Ark (*‘arown* – chest) of the**

Covenant (*beriyth* – of relationship, alliance and friendship, of a marriage agreement) **of Yahuweh traveling in their presence for three days to seek out a resting place of salvation** (*manuwchah*)." Every word foreshadows what was to come.

The next mention of three days can be found in the book that bears the Messiah's name. There we learn that success comes by way of Yahuweh's Word, that through it we gain practical insights and become wise, that God wants us to be bold and courageous, that there is a direct correlation between knowing Scripture and God being with us, that passing over takes three days, and that those who follow these instructions will inherit Yahweh's gift of the Promised Land. **"I Am** (*'ehayah*) **came after the death of Moshe, the servant of Yahuweh. Yahuweh spoke to Yahuwshu'a** (*יהושע*) **the son** (*ben*) **of Nuwn/the Perpetual who Propagates** (*nuwn*), **saying, 'Arise** (*quwm* – stand upright, confirm, and fulfill by) **and pass over** (*'abar*) **this Yarden/Jordan** (*yarden* – that which goes down and prostrates itself), **you and all of the family** (*'am*) **into the land** (*'erets*) **which through relationship** (*'asher*) **I am giving** (*nathan* – bestowing and entrusting as an eternal gift) **to the sons** (*ben*) **of Yisra'el** (those who strive and endure with God and who are empowered by God).... **Just as I was with Moses so I will exist** (*'ehayah*) **with you. I will not withdraw and let you fall** (*raphah*). **Nor will I forsake** (*'azab* – leave, abandon, desert, or damn) **you."**

Yahuweh told Yahuwshu'a, and us through him, to: **"Prevail by being exceedingly strong, alert, courageous, and bold** (*ma'od 'amats*), **observing, heeding** (*shamar*), **and doing** (*'asah*) **all the prescriptions** (*towrah*) **which by way of the relationship** (*'asher*) **My servant Moshe instructed** (*tsawah* – directed, commanded, appointed, and assigned)...**for the purpose of** (*ma'an*) **gaining practical insights, being circumspect, and wise** (*sakal* – gaining understanding based upon proper teaching which leads to success) **in all** (*kol*) **relationships** (*'asher*) **and walks of life** (*halak*). **This written account** (*ciphrah* – this scroll communicating rehearsals, its accounting and declarations) **of the Towrah/Prescriptions shall not depart from your mouth. Recite and meditate upon** (*hagah*) **it day and night, observing and doing all that is written** (*kathab* – recoded and inscribed) **in it. Then, in that case** (*'az* – at that time) **you will prosper** (*tsalach* – be empowered) **in the Way** (*derek*)...**because Yahuweh your God** (*'elohym*) **is with and beside** (*'im*) **you relationally** (*'asher*) **in all your walks of life** (*halak* – comings and goings)."

This understood, **"Yahuwshu'a instructed** (*tsawah* - commanded) **those who were literate** (*shother* – the officials and officers) **and the family** (*'am*), **saying, 'Pass over** (*'abar*) **the midst** (*qereb*) **of the encampment** (*machaneh*) **prepared and established again with** (*kuwn*) **provisions for three days. For you shall pass over this Yarden/depression and enter, inheriting** (*yarash* – seizing

possession of) **the land which through relationship Yahuweh your God is bestowing and entrusting to you as an inheritance.**” (Joshua/Yahuwshu’a 1:1-11) This theme of “three days” in relationship to Yahuwshu’a’s trials and Passovers is repeated four more times.

The last mention of “three days” within the context of the written accounts received by Moses, the Prophets and the Psalms relates to travails of Yownah, a man whose book serves as a prophetic portrait of the Messiah. As you probably know, Jonah wasn’t keen on the idea of **“going to Nineveh to speak out against the Assyrians.”** Steeped in the religion of Ba’al and Babylon, they had become ruthless terrorists. Therefore, the reluctant prophet elected to flee **“Yahuweh’s presence,”** and the specter of a painful death, by way of boarding a ship headed to Tarshish. But since God wanted Jonah to go a different direction, one that was in accord with His plan, **“Yahuweh cast (*tuwl*) His great and empowering (*gadowl* – that which multiplies and increases, distinguishes, and enables one to do great things) Spirit (*ruach*) of God toward (*’el*) the sea, and there existed (*hayah*) a great and empowering (*gadowl*) windstorm (*ca’ar* - gale) such that they would imagine (*chashab*) the ship (*’oniyah* – from *’onah* and *yah*, that which is allowed to meet and encounters *Yah*) would be broken to pieces (*shabar*).”** (Yownah/Jonah 1:4)

Immersed and empowered by the *Ruach*/Spirit, Yownah (a man whose name means Dove, the symbol of Yahuweh’s Spirit) was now prepared and ready to go. He now knew that the stormy waters would be calmed, and he would be protected, if the sailors tossed him into the sea. And just as soon as they did, the *Ruach*/Spirit which was now in and around Yownah, enveloping him, stopped howling and the sea immediately calmed. Everything worked out according to plan because...**“Yahuweh assigned and prepared (*manah*) a great and empowering (*gadowl* – large and magnificent, that which multiplies and increases, distinguishes, and enables one to do great things) fish (*dag* – from *dagah*, meaning that which increases) to engulf (*bala’*) Yownah (*yownah* – dove, the symbol of the Spirit). Yownah was in the inward part (*me’ah* – the bowels, belly, or heart) of the fish (*dag* – that which increases) for three days and three nights.”**

This “giant fish” was the *gadowl ruach*—the Mighty Set-Apart Spirit of God. It is His Spirit which protects and empowers us, engulfs and surrounds us, gives us life and increases us, magnifying every aspect of who and what we are. This is why Yahweh used *gadowl* to describe both His *Ruach*/Spirit and the “*dag*/that which increases.” In fact, it is why *dag* means “that which increases.” It is why He used a different word for *Ruach*/Spirit and “*ca’ar*/gale force winds.” It is why Yownah’s name means “Dove.” It is why *’oniyah*/ship means “that which is allowed to meet and encounter Yah.” Further, we are told that the Dove’s

enclosure was especially “prepared and then assigned” to the task of enveloping and protecting this man who was now about God’s business.

There is no “whale” in this story. As clearly as words allow, Yahuweh is demonstrating the miracle of His Spiritual protection, and specifically what it means to be immersed in the *gadawl*/great and empowering Spirit of God. He is telling us that He will protect those who are willing to do His bidding. He is telling us that through the power of the Spirit He will enable us to do what He wants done. Jonah’s mission was overwhelmingly successful. The people of Nineveh repented and Assyria was protected for a century.

The reference to “three days and three nights” in this passage throws many off track. They do not recognize that Yahshua’s torment began Thursday night and continued through Saturday night. And they do not understand Yahushua’s reference to the Dove’s experiences in Matthew—something we’ll review momentarily.

The account of Yownah and the Spirit remain Messianic and prophetic with words which are reminiscent of Psalm 88, a passage we analyzed in the “*Tsadaq/Vindication*” chapter which depicts the Messiah’s pleas from Sheol during the Miqra of Unleavened Bread. **“Yownah (*yownah* – the Dove or Spirit) intervened (*palal* - interceded) unto (*‘el*) Yahuweh, his God, out of the inward part (*me’ah* – bowels, belly, or heart) of that which increases and empowers (*dagah*), saying I called out (*qara’*) from (*min* – on account of) my anguish and adversity (*tsarah* – my time with the Adversary in dire straits and in this unfavorable condition and circumstance) unto Yahuweh and He answered and responded (*‘anah*) to me out of the belly (*beten*) of Sheol (*sha’owl* – the place of questioning). I cried out and you heard my voice.”** (*Yownah*/Jonah 1:15-2:2)

The most similar passage in the 88th Psalm reads: **“I have summoned You for help day and night before Your conspicuous presence (*neged*). Intervene (*tapilah* – intercede), arrive and come inside (*bow’* – bear and carry Me) with Your presence (*paniym*). Incline (*natah* – extend) your ear to my plea for intercession. My Soul (*nepesh*) has had its fill of (*saba’* – has experienced sufficient adversity and is overwhelmed with) anguish (*ra’ah*), and My life (*chayah*) is approaching Sheol.”** (Psalm 88:2-3)

Neged is the pivotal word. It is the “visual, even conspicuous” manifestation of the unseen God who abides “in our presence, with us and near us.” Confirming this, *neged* is based upon *nagad*, which means: “to be conspicuous, to expose and make known, to avow, acknowledge, and to confess.” *Nagad* defines the job Jonah the Dove was sent to accomplish: “to announce a verdict, report a warning, to expound on a message, to publish important information, to declare and proclaim.” A *nagad* is a “messenger.” Further, *neged* is related to *nagah* (נָגַח),

meaning “to radiate light, to shine and give light in the physical world.” The Spirit of God serves to enlighten men.

Yahushua is quoted referencing this verse in Matthew. He recites it in the midst of a rather heated and unpleasant conversation. Confronted by the Jewish religious and political establishment, the Messiah revealed that Isaiah 42 (a passage we reviewed in the “‘*Yshayah*’el/God Existing as Man” chapter), applied to Him. Undeterred, the clerics accused Yahshua of being Satan because He cast out demons. To which He answered “**A House divided cannot stand.**” It was in this context that He said: “**speaking against the set-apart and cleansing Spirit is unforgivable, now and forever.**” And it was here that Yahushua said “**a tree is known for its fruit.**” He used this as the basis for proclaiming that the Jewish religious and political leaders “**were the offspring of demons.**”

Immediately thereafter, Yahushua reminds us that words are very important. “**For out of your words you shall be rendered upright and declared innocent** (*dikaioo* – pronounced guiltless, acquitted and set free; justified and vindicated) **and by your words you shall be judged guilty and condemned** (*katadikazo* – be brought down according to the law, be sentenced and punished).” Just as in a wedding where a simple “I do,” serves to betroth husband and wife, creating a family, Yahshua is knocking at the door to our heart hoping to hear us say, “Come in.” But what He does not want to hear us say is anything that causes anyone to leave that door shut. For that there is a severe consequence.

Those who criticize *Yada Yahweh*’s Scriptural-based condemnation of religion and politics usually do so by saying, “It’s just semantics; you are being too literal. And by undermining peoples’ traditions, you’re offending them so they won’t listen to you anyway.” A “semanticist,” incidentally, is someone who “studies of the meaning of words.” A “literalist” is someone who “is in accord with scriptures and who strives to convey their actual verbatim and uncorrupted meaning.” So I plead guilty to taking Yahuweh’s words seriously, to trying to understand what they actually mean, and to thinking that doing so is a worthy endeavor. Based upon this verse, methinks God agrees.

This brings us to Yahushua’s reference to Jonah and to three days. God is obviously annoyed and thus He is toying with these people. To understand this passage you must first appreciate the circumstance and the audience. “**Then, at that time, certain individuals among the Scribes** (*grammateus* – public servants, politicians, judges, teachers, theologians, and journalists) **and Pharisees** (*Pharisaiois* – the sect of rabbis who recognized, promoted, imposed, and valued the Babylonian Talmud and man’s oral traditions over Yahuweh’s Scriptures) **said, ‘Teacher** (*didaskalos*) **we want** (*thelo* – we desire) **to see** (*horao* – to witness with our own eyes and to personally experience) **a sign** (*semeion* – an unusual occurrence, a token which distinguishes) **from you.’ But He answered**

and said to them, ‘An annoying, works oriented (*poneros* – unethical, diseased and blind, worthless, wicked) **and adulteress** (*moichalis* – those in relationships with whores and false gods) **generation** (*genea* – descendants of “*poneros* and *moichalis*”) **seek** (*epizeteo* – clamor for, crave, and demand) **a token** (*semeion* – a sign). **But** (*kai* – and so) **no** (*ou*) **sign** (*semeion* – unusual occurrence) **shall be given** (*didomi* – granted, supplied, or furnished) **to them** (*autos*), **except** (*ei*) **the token that distinguished** (*semeion* – the unusual occurrence of) **the prophet Ionas** (Greek transliteration of the Hebrew Yownah, symbolic of the Spirit). **For just as** (*gar hosper*) **Ionas/Yownah was three days and three nights in the center** (*koilia* – innermost part) **of the great fish** (*ketos* – from *chasma*, meaning that which opens wide) **so** (*houto*) **the Son of Man will be three days and three nights in** (*en* – by or with) **the heart** (*kardia* – the center of circulation and life) **of the land** (*ge* – earth).” (Matthew 12:25-40)

The prophetic predictions and the eyewitness confirmations are well documented and perfectly clear. Yahushua arrived in Jerusalem, the **“heart and center of the land”** on Monday, March 28, 33 CE, the exact day Daniel predicted over 500 years earlier. But He didn’t stay. According to Mark 14, Yahushua, sought to thwart the desire of the **“Chief Priests and Scribes to seize Him by stealth and kill Him”** prior to **“the Feast of Passover, so as to diminish the likelihood of a riot by the people.”** He did this by spending **“two days,”** those being Tuesday and Wednesday, **“in Bethany at the home of Simon the leper.”** While the Messiah was willing to sacrifice Himself on our behalf He was not willing to have any aspect of His fulfillment of the three days depicted in the Miqra’s of Passover, Unleavened Bread, and FirstFruits occur on days other than those previously specified.

So then Yahushua returned to Jerusalem, **“the heart and center of the land”** on Thursday for Passover dinner. He stayed in town (courtesy of Caiphas’ dungeon accommodations) so that He could attend His own crucifixion on Friday, which was still Passover. The body of the Messiah spent the Sabbath of Unleavened Bread, which began at sundown and continued through Saturday, in the tomb of Joseph of Arimathea. Roman guards were positioned just to make sure He remained in town. Sometime after sunset on Saturday, April 2nd, and before sunrise on Sunday the 3rd, Yahushua rose from the dead. But His body did not leave Jerusalem until later that morning, going to heaven and then to a **“village called Emmaus, which was sixty *stadion* [seven and a half miles] separated from (*apo*) Jerusalem.”** There is a reason we were given this otherwise irrelevant information by Mark and Luke.

The bottom line is: Yahushua gave a sign that the religious and political leaders of Jerusalem “could see, personally witness and experience.” **“The Son of Man was three days and three nights in the heart** (*kardia* – center of

circulation and life) **of the land** (*ge*)." His promise was fulfilled uninterrupted for their viewing pleasure beginning on Thursday afternoon and ending late Sunday morning. That's three days and three full nights.

Before we leave this verse, I must tell you that I was initially very troubled by it, at least as it appears in English translations. Clearly, Yahushua wasn't in, as inside, the earth for three days or three nights. Many very famous pastors use this quote to claim that He was, but by so doing they are essentially saying that the precise timelines laid out by Matthew, Mark, Luke and John are all wrong. They are also saying that Yahshua was wrong in claiming that there was a direct correlation between His suffering for three days with the inspired Scripture recorded by Moses and the Prophets in the Torah and Psalms.

But all one has to do is correctly translate the words and think a little, and the truth becomes obvious. This passage isn't a contradiction; it's a confirmation. According to *Strong's*, the primary meaning of *ge* is land, not earth. *Ge* is the Greek equivalent of *'erets*, with also means "land." The majority of the time *'erets* is used in Scripture it applies to the Land of Israel—to the Promised Land. And even if *ge* were afforded its fourth most prevalent meaning, from the perspective of Yahuweh, from the perspective of Scripture, from the perspective of the audience listening to Yahushua, Jerusalem was, is, and forever will be the heart, the center of circulation and life, of the Earth.

The bottom line is from prophecy to fulfillment Scripture can be trusted.

Also recognize that the Scribes and Pharisees "**wanted to see** (*horao* – to witness with their own eyes, to personally experience) **a sign from Him.**" And this is what they were given. Had the sign been three days and three nights *inside* the earth, they could not "have seen or experienced" it because they were not yet there.

This reminds me of an old joke. It goes something like this: A little girl spoke to her teacher about whales. The teacher said it was impossible for a whale to swallow a human because even though it is a large mammal, its throat is small. The little girl said, "But how can that be? Jonah was swallowed by a whale." Irritated, the teacher reiterated that a whale could not swallow a human, saying, "It is physically impossible!" Undaunted, the little girl said, "Well, when I get to heaven I will ask Jonah." To this, the teacher said, "What if Jonah went to hell?" The little girl replied, "Then you can ask him!"

* * *

This brings us back to the heart of the Torah, to its center of circulation and life. Yahushua's fulfillment of these "three days" occurred exactly as and when they were predicted in Leviticus. They occurred on the same day, in the same way, and in the same order as they are presented in the Miqra. Everything fits right down to the smallest detail.

It is why Paul spoke of the Feasts of Yahuweh in the same terms Yahushua had, calling them "foreshadows of what will occur." He said that if you want to understand what happened on the Upright Pole and in Sheol, you are going to have to read and understand the Old Covenant Scriptures.

While that's what Paul actually wrote, it's not what Christian theologians see. They claim Paul said "the Law of the Torah was nailed to the cross making the Feasts irrelevant." In that there seems to be a significant disagreement here, let's dive into the passage most often quoted to diminish the significance of what Yahushua just prioritized.

The discussion begins in the second chapter of Colossians. In context, the most prominent Hebrew scholar of the day revealed: **"Be discerning and see to it (*blepo*) that no one leads you away from the truth in submission (*sulagogeo* – robs you and misleads you) by way of philosophy (*philosophia* – human wisdom, the love of science, theology, and humanistic thought) and destitute (*kenow* – failed, false, and vain, foolish and worthless) deceit (*apate*) according to (*kata*) the traditions and instructions (*paradosis* – the suppression and rule, the judgments and edicts [read the religions and political systems]) of man (*anthropos*) according to the natural things of the world (*stoicheion kosmos*) rather than according to the Anointed/Messiah."** (Colossians 2:8)

It's a simple and clear choice: man or God, deceit or truth, death or life.

But man has done his best to muddle the message. There is no such word as "Godhead." And all of God could not possibly fit into a three dimensional human form—that is unless your god is very, very small—say about the size of a man. **"All (*pas* – individually and/or collectively) that which has been filled and fulfilled (*pleroma* – that which is made complete and which makes complete, that which is abounding and liberally supplied; from *pleroo*) of Deity (*theotes* – the state of being God, and possessing a divine nature) dwells in (*katoikeo* – resides in) Him bodily (*somatikos* – corporally)."** (Colossians 2:9) All Paul was saying was that the Gnostics and the Rabbis, those who claimed God was incorporeal, that He couldn't manifest Himself as a man, were wrong.

And just in case you want there to be a "Godhead" in that verse, or want all of God to fit within the form of a man, Yahuweh inspired Paul to use the Greek word for "head" in the next sentence and He told us that we would also be *pleroo* in the same way Yahushua was. **"And in and by (*en*) Him you have been made**

(*eimi* – you exist) **complete, abounding and liberally supplied** (*pleroo*), **for He exists as** (*esti*) **the head** (*kephale* – supreme master and most prominent husband) **of creation** (*arche* – of all that was initially caused to exist, of all that was originated from the beginning) **and the power of choice** (*exousia* – the one with unlimited authoritative power, physical power, mental prowess, and judicial authority).” (Colossians 2:10)

Paul is acknowledging that the Set-Apart Spirit was in Yahushua and that because of Yahshua, the Set-Apart Spirit of Yahuweh can now be in us. The Spirit supplies us liberally, makes us complete, and most importantly, makes us like our Creator. We accept or reject the Spirit by choice.

Circumcision, one of the symbols of the Covenant, is now symbolically fulfilled in the Messiah—just like the Miqra are symbolically fulfilled in Him. **“Also by and in** (*en*) **Him you are circumcised** (*peritemno* – cut around and separated). **It is a circumcision not made with hands** (*acheiropoiotos*), **but in removing and laying aside** (*apekdusis* – by stripping away and completely and advantageously separating from one’s self) **the sin and error** (*hamartia* – that which has accumulated as a result of wandering away, forsaking our inheritance for having violated the covenant) **of the physical mortal body** (*soma sarx*) **by the circumcision** (*peritome* – by the cutting around, division and separation) **of the** (*tov*) XPŸ (placeholder for **Messiah**, the Anointed Implement of Yah).” (Colossians 2:11)

Circumcision has now been defined. It isn’t a ritual, it’s a prophetic message. Circumcision is symbolic of the Messiah’s removal of our sin—the consequence of wandering away—from our mortal bodies. It’s funny in a way. The thing that is “cut around and removed” is coterminous with the business end of the portion of man’s anatomy responsible for creating a life destined for an inheritance. And it is our violation of the covenant which grants the inheritance leading to life that the Messiah removes from our record—restoring us to the position of being Yahuweh’s sons and daughters.

The symbolism continues with our symbolic burial and immersion. **“Buried together with** (*sunthapto* – from *thapto*, meaning to bury and *sun*, meaning with) **Him in and by** (*en*) **immersion** (*baptisma* – submersion [in the Spirit]), **in** (*en*) **Him** (*hos*) **you are also risen together** (*sunegeiro* – from *egeiro*, meaning aroused and awakened from sleep so as to rise up and appear, to be born and *sun*, a preposition denoting union) **by way of** (*dia* – through, by means of, on account of, and by reason of) **trust in and reliance upon the truth and trustworthiness of** (*pistis*) **the work of** (*energeia* – active and effectual power, energy, and force of) **the** (*tov*) TŸ (placeholder for ‘Elohiym, **God**) **who raised Him** (*egeiro*) **from lifelessness** (*nekros* – destitution and death).” (Colossians 2:12) Yahushua is the way. He is truth. He is life.

“And you being lifeless (*nekros*) in your fallen state (*paraptoma* – in your deviation from the truth and the way) still retaining the foreskin of (*akrobustia* – being uncircumcised in) your flesh (*sarx* – sensuous and mortal human nature) were made alive, restored together with (*suzoopoieo* – from *zoopoieo*, that which produces life and has the power to make alive again, and *sun*, meaning unity and togetherness with) Him, pardoned as a favor (*charizomai* – graciously forgiven and restored, having your debt paid and then canceled) from all, individually and collectively each and every (*pas*) fall, lapse, deviation from the way, sin and error (*paraptoma*).” (Colossians 2:13) His Passover solution is a gift. There is nothing we can do to add to it or pay for it. There are very few sins it doesn't cover. And there is nothing new about it. We read these same words in the Old Covenant.

Countless Christian theologians contend that this next verse says that “the Torah or Law itself was nailed to the cross, crucifying its significance in the dispensation of grace.” But that's not what the words reveal. Paul is *confirming* the Torah, the Covenant, and the Miqra, not contradicting them. **“Anointing so as to wash away (*exaleipho* – to wipe off, to erase and obliterate, eliminating and canceling; from *ek*, meaning out of and *aleipho*, meaning to anoint) the ordinance and decree (*dogma* – the official order) of the written certificate whereby one acknowledges their debt which must be paid at the appointed time (*cheirographon* – a handwritten note which proves one's indebtedness and obligation to pay) that was according to (*kata* – that which pertained to) us, which was opposed and against (*hupenantios* – adversarial and hostile to) us and He lifted it from us and took it upon Himself (*airo autos* – raised it up, bore it Himself, and carried it) out of (*ek* – and away from) our midst (*mesos*), advantageously nailing it to (*proseloo autos*) the upright pole (*stauros* – from the base of *histemi*).”** (Colossians 2:14) It was the record of our sins that was nailed to the upright pole. It was the purpose of Passover and Unleavened Bread.

In a way, I almost wish Yahushua had seen to it that a copy of the Torah was nailed to the “cross.” That way more people would understand why He was hanging there. The world would have seen the Word and the Word together and come to see them as one. The Word of God became flesh so that we could nail Him to Golgotha's upright pole in accordance with the Word. The truth of what happened there is lost without the Torah. We are left with little more than a ghoulish crucifix and a disjointed religion.

Those responsible for the Messiah's murder and those who would be responsible for murdering the truth behind it (the Torah), were exposed and rebuked: **“And having separated from and disarmed (*apekduomai* – having undressed and laid bare) the authorities (*arche* – the magistrates and leaders, those who initiated the action [of murdering the Messiah]) and those with the**

power to choose (*exousia* – those in positions of judicial and governmental authority), **He made an example out of them, disgracing them publicly** (*deigmatizo* – exposing that which they wished to conceal) **unambiguously, bluntly, and frankly** (*parrhesia* – without reservation or ambiguity), **triumphing over** (*triambeuo*) **them by way of (en) it.**” (Colossians 2:15) The truth is disarming, making it the most effective weapon. And there is no better way to wield it than “unambiguously, bluntly, and frankly without reservation.” If we want to win the war of ideas, we need to stop using bullets and bombs and start using words.

Before we read on, the operative word in the next verse is *krino*. Stripping it of religiosity and examining it through the lens of etymology we discover that first century Greeks would have understood *krino* to mean: “to separate by breaking apart, to be disunited and severed from someone or something, or to be divided out.” *Krino* also meant “to assess, to value, to select, and to decide.”

That understood, Paul began with *oun*, meaning “these things being so.” These things in context are represented by the choice of either having our sins obliterated by Yahushua’s sacrifice or being led astray by the disgraceful and deceitful dealings of human authority figures. Yahuweh wants to unite us with Himself through His Word so we are not separated from Him by the traditions of men.

“Accordingly therefore (*oun* – consequently, these things being so), **let no individual** (*tis*) **separate you** (*krino* – break you apart, cause you to be disunited and severed from God, pick you out and sever you, decide to prefer, question or evaluate) **you in the act of eating** (*brosis*) **or drinking** (*posis*) **or in part of** (*meros*) **a Feast or of the new moon, or of the Sabbath** (*Sabbaton* – seventh day) **which** (*hos*) **exist as** (*esti*) **archetype foreshadows** (*skia* – adumbration images which represent the real object, less illuminated sketches or outlines which are suggestive, partially disclosing the framework) **of that which is intended in the future** (*mello* – of things to come, of that which must be, of events that are inevitable and certain, of the mindset and the intent [of God]).” (Colossians 2:16-17) *Mello* is a strengthened form of *melo*, indicating that which is deeply cared about.

Rather than saying that we shouldn’t allow men to judge us by our willingness to follow Yahuweh’s guidance on what is good for us to eat and drink, on our willingness to celebrate Yahweh’s seven Miqra, or our willingness to comply with Yahweh’s Ten Commandments, Paul is telling us not to be fooled by the traditions of men so as to let them separate us from Yahweh. He is telling us not to trust the Church or observe their Sunday or holiday observances because these things will sever our relationship with God.

Rather than discount Yahuweh's Ten Commandments and Yahuweh's Seven Miqra, Paul is reinforcing their redemptive and prophetic significance. He is telling us what I have been shouting for more than a thousand pages of *Yada Yahweh*. The Sabbath of the seventh day of Creation and of the Fourth Commandment are predictive of salvation being a gift that man cannot work for. They tell us that man's seventh millennia will be lived in the restful company of our Creator and Savior. Yahuweh's seven Feasts represent God's plan of salvation. They foretell the means, the timing, and the order redemption and reconciliation will occur.

Greek dictionaries define *skia* as an "archetype" an "adumbration," and as "foreshadowing." Webster says that an "archetype" is: "the original pattern or model from which all things of the same type are representations." They say an "adumbration" is "the act of foreshadowing, of partially disclosing by providing an outline and sketch of what is being predicted." Merriam Webster says "foreshadowing is used to represent, indicate, and typify beforehand what is going to occur."

When Paul wrote these words, the first four Feasts had been fulfilled: Passover, Unleavened Bread, FirstFruits, and fifty days later, the Feast of Weeks, known to Christians as Pentecost when the Spirit came upon the *ekklesia*/out-calling. So by saying that the "Feasts and the Sabbath exist as archetype foreshadows of that which is intended in the future," he confirmed that Taruwah, Atonement, and Tabernacles are depictions of what must still be accomplished and of when it will occur. I know of only three things which meet these criterion: the Messiah's Harvest of Souls, His Return in Power and Glory, and the beginning of His Millennial Sabbath.

We turned our attention to this passage because it is used by so many to refute the obvious connection between the Miqra and our Redemption, between the Old Covenant and the New. The self-serving and anti-Semitic politicized clerics of Christendom in their ignorance and disdain for the Torah would have you believe that Lent, Good Friday, and Easter have replaced Passover, Unleavened Bread, and FirstFruits. I don't think so—nor does God.

Since Yahushua fulfilled the first three prophetic rehearsals, the very heart of the Torah, in the right order, on the right day, and in the same way, don't you suppose their three day succession and Yahshua's three day fulfillment are connected? And since the Festival of Weeks was fulfilled right on schedule fifty days later with Pentecost (Greek for fifty) wouldn't it be reasonable to assume that Yahuweh will be consistent with the rest of His redemptive plan? Might the harvest of the "rapture" occur on the next Miqra, that of *Taruwah*? After all, every reference to this harvest mentions trumpets and shouting. And shouldn't we expect Yahushua to return to deal with man on the sixth Miqra, the Day of

Atonement? Wouldn't it be reasonable to assume that the Millennial Sabbath, the time when Yahshua lives in our presence for a thousand years, might begin on the seventh Miqra, that of Tabernacles—the Festival where we dwell with God? And might this predicted thousand-year Sabbath occur during man's seventh millennia? Are you making the connection?