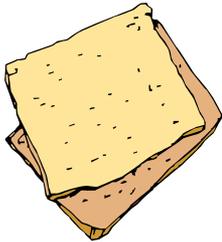


THE PASSOVER EXAMINATION



“But let a man examine himself, and so let him eat of that bread, and drink of that cup.”

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THE PASSOVER EXAMINATION

As Passover approaches, any Passover of any year, Yahweh's people should review the admonition of the Apostle Paul examining the self before taking the most important symbols of the Savior's body and blood.

By Jerry Healan

Paul writes, "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the assembly, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Sovereign's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the Assembly of Yahweh, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Sovereign that which also I delivered unto you, That the Sovereign Yahshua the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Sovereign's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Sovereign, unworthily, shall be guilty of the body and blood of the Sovereign. **But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Sovereign's body.** For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged,

we are chastened of the Sovereign, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come," 1 Cor. 11:17-34.

Do we understand the depth of the words that Paul has written here? Before we take the most important emblems of Yahshua's body and blood, we are to examine ourselves carefully before we partake of these symbols. If we fail to properly examine and judge ourselves, then we will be found guilty of the Sovereign's body and blood. We are not only to examine and judge ourselves, but we are also to carefully discern Yahshua's body. Therefore this article/message will be divided into two parts, the first will deal with how we are to examine ourselves and the second will be discerning the Sovereign's body.

PART I

EXAMINING THE SELF

Again Paul writes, "Brethren, my heart's desire and prayer to Yahweh for Israel is, that they might be saved. For I bear them record that they have a zeal of Yahweh, but not according to knowledge. For they being ignorant of Yahweh's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of Yahweh," Ro. 10:1-3.

Is it possible that we in the body of the Messiah can fall into the same trap, the same error that Yahweh's people Israel fell into? They exhibited a love for Yahweh. They wanted to walk according to righteousness in order to please Yahweh, but they were ignorant as to what Yahweh's righteousness really was. Do we fully understand what Yahweh's righteousness is?

Isaiah was inspired to write, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked

not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O Elohim, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. **But we are all as an unclean thing, and all our righteousnesses are as filthy rags;** and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities,” Isa. 64:1-7.

Thus, we see the problem with Israel. They went about seeking to establish their own righteousness, but all of those righteousnesses that they were seeking to walk in were only as filthy rags to Yahweh. How can this be? I hope to answer this question in this treatise.

Moses understood many wondrous things that most men, the Israelites and even modern day believers do not understand. Moses cried out, “A Prayer of Moses the man of Elohim. Yahweh, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art Elohim. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath. So teach us to

number our days, that we may apply our hearts unto wisdom. Return, O Yahweh, how long? And let it repent thee concerning thy servants,” Psa. 90:1-13.

Such is the story of man. We are born into this world. Our days, in reality, are very few. We commit iniquities and even secret sins, which we can usually hide from man, but will never be hidden from Yahweh. Our life is like grass. We flourish in the morning and in the evening we dry up and die. But Yahweh will call us forth to judgment and we will have to answer for our iniquities and secret sins.

THE HEART OF MAN

The Apostle Paul wrote of two Adams. Of the first Adam he wrote, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the **figure** of him that was to come,” Ro. 5:12-14.

Notice that Paul says that the first Adam was a “figure” of him that was to come. The word “figure” is translated from the Greek word “tupos” from whence we also get our English word “type.” The first Adam was a type of the second Adam. Paul writes concerning these two Adams, “The first man is of the earth, earthy: the second man is the Sovereign from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly,” 1 Cor. 15:47-48.

We receive an inheritance from each of these Adams. From the first Adam we receive the inheritance of sin, corruption and death. From the second Adam we receive the inheritance of righteousness, incorruption, immortality and life.

We are born into this world through the first Adam and his inheritance. Here is what Jeremiah is inspired to write concerning the heart of Judah, Israel and frankly, all men, “The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; Whilst their children remember their

altars and their groves by the green trees upon the high hills. O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders. And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever. Thus saith Yahweh; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Yahweh. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in Yahweh, and whose hope Yahweh is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. **The heart is deceitful above all things, and desperately wicked: who can know it?** I Yahweh search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings,” Jer. 17:1-10.

Do you get that? This is the heart that you and I are born with. It is the heart of Adam, the first man and the father of all humankind! The natural heart of man, the heart we are born with is deceitful above all things and desperately wicked, who can know it? The only way that we can completely understand the heart of man, our own heart, is to allow Yahweh’s word to tell us!

Jeremiah also writes, “And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath Yahweh pronounced all this great evil against us? Or what is our iniquity? Or what is our sin that we have committed against Yahweh our Elohim? Then shalt thou say unto them, Because your fathers have forsaken me, saith Yahweh, and have walked after other elohim, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; and ye have done worse than your fathers; for, **behold, ye walk every one after the imagination of his evil heart**, that they may not hearken unto me: therefore will I cast you out of this land into a land that ye know not,

neither ye nor your fathers; and there shall ye serve other elohim day and night; where I will not shew you favour,” Jer. 16:10-13.

Yahweh knows every man’s heart. If we will allow Him, He will truly reveal our own hearts to us. Here is what He said about the heart of man before the flood, “And El saw that **the wickedness of man was great** in the earth, and that **every imagination of the thoughts of his heart was only evil continually**,” Gen. 6:5.

Because of this great wickedness and the violence that was being caused because of the evil imagination of man’s heart, Yahweh decided to destroy man and all life on the land portion of the earth, but as we know, He did have mercy upon Noah and His family.

The question is, after the great catastrophic flood that destroyed every living thing on the earth except the men and animals that were on the ark, did man’s heart change? “And Noah builded an altar unto Yahweh; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And Yahweh smelled a sweet savour; and Yahweh said in his heart, I will not again curse the ground any more for man's sake; **for the imagination of man's heart is evil from his youth**; neither will I again smite any more every thing living, as I have done,” Gen. 8:20-21.

EVIL FROM HIS YOUTH

Notice that! Even though all men and animals suffered the destruction of the flood because of their evil and wicked imaginations and the violence that was produced from it, man’s heart didn’t change. Noah and his sons saw the great evil, the great violence, the great destruction, but after the flood, his descendants went forth continuing to follow the evil imaginations of their hearts. Israel did the same thing! Even though they saw the great destructive miracles that Yahweh poured out on the Egyptians, and they themselves were in rigorous slavery, they kept trying to go back to Egypt, and eventually many of them did.

The term “evil from his youth” is translated from the Hebrew root word “na’ar” which is defined as **“from the age of in-**

fancy to adolescence” in *Strong’s Exhaustive Concordance*.

When King David’s sin was exposed to him concerning Bathsheba and her husband’s murder, he proclaimed, “Have mercy upon me, O Elohim, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, **I was shapen in iniquity; and in sin did my mother conceive me,**” Psa. 51:1-5.

David understood that he was conceived in sin! How? Through his/our forefather Adam.

I know that it is difficult for us to look upon a seemingly innocent little baby and impute any sin to that child. To us, the child is innocent for it has never committed any sin. But if we believe the Scriptures, we will come to understand that a law of sin is our inheritance from Adam and that as sure as we are born, we will sin, just as we can also believe that as sure as we are born, we will also eventually grow old and die.

Look at what Yahweh says about all of His people Israel, “Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name Yahweh, and make mention of the Elohim of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the Elohim of Israel; Yahweh of hosts is his name. I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I

knew them. Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: **for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb,**” Isa. 48:1-8.

David was the King of Israel. He confessed that he was conceived in sin. Israel was Yahweh’s people, yet Yahweh declared that they were called a transgressor from the womb. If Yahweh’s people were such, then we can certainly deduct that the rest of the peoples of the earth, the non-Hebrews or Gentiles were the same, can we not?

Yahweh declares concerning men, “The fool hath said in his heart, There is no Elohim. Corrupt are they, and have done abominable iniquity: there is none that doeth good. Elohim looked down from heaven upon the children of men, to see if there were any that did understand, that did seek Elohim. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one. Have the workers of iniquity no knowledge?” Psa. 53:1-3.

Furthermore, both Prov. 14:12 and 16:25 state, “There is a way that seemeth right to a man, but the end thereof are the ways of death.”

Again, it is stated, “He that trusteth in his own heart is a fool, but whoso walketh wisely, he shall be delivered,” Prov. 28:26. King Solomon declared, “All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: **yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live,** and after that they go to the dead,” Eccl. 9:2-3.

Yes, how true. The natural heart of man, the heart that we inherit from Adam is far, far more corrupt than we can know.

NEW TESTAMENT OBSERVATIONS

When dealing with the people of His day, Yahshua had to make many corrections to the traditions that the people were holding onto. Take, for instance, the account in Mat. 15:1-20,

“Then came to Yahshua scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For Elohim commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of Elohim of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. And he called the multitude, and said unto them, Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Then answered Peter and said unto him, Declare unto us this parable. And Yahshua said, Are ye also yet without understanding? **Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man:** but to eat with unwashed hands defileth not a man.”

While it is true that the subject is eating with unwashed hands, the fact of the matter is that it is not what goes into the mouth, whether it is dirt that is on unwashed hands, or even some unclean food (eaten by mistake, of course), that will defile a person. If we mistakenly eat something that is unclean, the body will eventually eliminate that which is unclean, but the

gist of the message is what is on the heart of man. Yahshua told us what truly defiles. It is evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, etc. Those are the things that truly defile us. It would be better to have a physical diet of unclean foods than to allow the self to succumb to the evil thoughts and lusts of the heart. I know that some will point a finger of accusation at me and proclaim that Jerry Healan is now teaching that we may eat unclean foods, but that is not what I said. Some people have their hearts set only on the physical things and cannot understand the things of the Spirit. This physical, fleshly, carnal body that we are dwelling in cannot inherit the Kingdom of Heaven. We must learn to focus on the things of the Spirit, the things of a circumcised heart.

Yahshua explains this concept in the same way in the book of Mark, "And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man," 7:17-23.

James was moved to write, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Sovereign hath promised to them that love him. Let no man say when he is tempted, I am tempted of Yahweh: for Yahweh cannot be tempted with evil, neither tempteth he any man: But **every man is tempted, when he is drawn away of his own lust**, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren," Jas. 1:12-16.

Every man is tempted by the lust that is in his own flesh. Sin is conceived when this lust begins in the flesh putting ideas, thoughts and desires in the mind. When we allow ourselves to

dwell on those lustful things then we eventually find ourselves committing the lustful act. When the act is completed, we have sinned and that sin brings forth death.

THE BATTLE OF THE CONVERTED

When we are called of Yahweh and are led to repent of our sins entering the waters of baptism for the remission of those sins, Yahweh will grant us an earnest of His Spirit. We are conceived of the Spirit and become the sons of Elohim, the children of Yahweh, but we must still live in this physical, fleshly body which is filled with the lusts of the flesh. The Apostle Paul completely understood this. Paul had been a self-righteous Pharisee. The Pharisees trusted in themselves that they were righteous and therefore were able to gain entrance to the very throne room of Yahweh, the holiest place. But Paul was eventually called by Yahweh because He had a job for him to do. This calling was completely against the things that Paul had gained through the doctrines, beliefs and walk of the Pharisees. Paul was led to understand and see things that he had never seen before. His writings of these things still cause many of the self-righteous hypocrites to profess that Paul fell away from the truth. That's because they don't understand his writings.

Here is what Paul discovered, "Wherefore, my brethren, ye also are become dead to the law by the body of the Messiah; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto Elohim. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? Yahweh forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I

found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? Yahweh forbid. **But sin, that it might appear sin, working death in me by that which is good;** that sin by the commandment might become exceeding sinful. For **we know that the law is spiritual: but I am carnal, sold under sin.** For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. **For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do.** Now if I do that I would not, it is no more I that do it, **but sin that dwelleth in me.** I find then a law, that, **when I would do good, evil is present with me.** For I delight in the law of Elohim after the inward man: **but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.** O wretched man that I am! who shall deliver me from the body of this death? I thank Yahweh through Yahshua the Messiah our Sovereign. So then with the mind I myself serve the law of Yahweh; **but with the flesh the law of sin,”** Ro. 7:4-25.

Do you get that? Here is Paul writing many years after his calling and conversion still admitting that he was having problems in the flesh. He reveals that there is a law of sin in the flesh. This law of sin in the flesh causes a war to go on in the mind of a truly converted person. He even admitted that he was still serving the law of sin with the flesh, but with the mind he was serving the law of Yahweh. Where did this law of sin come from? Our forefather Adam ingested it into the flesh when he ate of the forbidden fruit. This law of sin is our inheritance from him.

Paul also wrote of this struggle in the book of Galatians, “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. **For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to**

the other: so that ye cannot do the things that ye would, 5:16-17.

Going back to Romans chapter 8, “There is therefore now no condemnation to them which are in the Messiah Yahshua, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in the Messiah Yahshua hath made me free from the law of sin and death. **For what the law could not do, in that it was weak through the flesh,** Yahweh sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against Yahweh: for it is not subject to the law of Yahweh, neither indeed can be. So then they that are in the flesh cannot please Yahweh. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Yahweh dwell in you. Now if any man have not the Spirit of the Messiah, he is none of his. And if the Messiah be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” vv. 1-10.

Truly, the Scriptures reveal our nature. While we know that the carnal mind is enmity against Yahweh and that it is very wicked indeed, do we understand the lesson of the flesh and the power that it also has over the mind? Those who have the Spirit of Yahweh have a great battle on their hands because the flesh lusts against the Spirit and the Spirit against the flesh. In too, too many cases we still succumb to the flesh and must call upon our Sovereign to have mercy on us and to forgive us through Yahshua the Messiah. But we must examine ourselves before we take the most important symbols which represent the body and blood of the Messiah. A carnal mind cannot fully understand this concept. The Israelites didn't understand it and sought to establish their own righteousness. A carnal mind that has zeal for Elohim but not according to knowledge will seek its own righteousness. The Pharisees were a perfect example of this. We must understand Who He is and who we are. We must understand the weakness of the flesh and we must understand ourselves in the light of the Scriptures. If we will exam-

ine and judge ourselves, we will not be judged. But if we fail to properly examine ourselves and take of the bread and cup unworthily, then we will be guilty of the body and blood of the Messiah. We must never approach nor take the Passover lightly. It is a most solemn occasion.

UNDERSTANDING YAHWEH'S RIGHTEOUSNESS

Now, let's see if we can understand Yahweh's righteousness and the error of Israel who went about to establish their own righteousness. Paul wrote, "For they (Israel) being ignorant of Yahweh's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of Yahweh," 1 Cor. 10:3.

When Yahweh delivered the children of Israel out of Egypt, He brought them to the Wilderness of Sin unto Mount Hor in order to make a covenant with them. Moses went up into the mount and Yahweh called to Him saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel," Ex. 19:3-6.

Moses took this message back to the elders of the people who replied, "All that Yahweh hath spoken we will do," v. 8. Furthermore, after Yahweh descended upon the mount declaring His statutes, ordinances and judgments the people confirmed twice more that they would do Yahweh's words and be obedient (Ex. 24:3, 7).

As we know, Moses went up into the mount to Yahweh and while there for a period of 40 days and 40 nights, the people fell away to idolatry (Ex. 32). Paul says that one of the works of the flesh is idolatry (Gal. 5:20). Thus, the people quickly forgot their promise and fell away to the worship of the golden calf.

The people had promised to be faithful and obedient to the

words of Yahweh but simply didn't have the power of the Spirit to resist. Thus, they were trusting in their own power to fulfill the commandments of Yahweh, but the law of sin in the flesh was at enmity against those commandments. They quickly fell away. They quickly ran to the ways of unrighteousness rather than continue in the righteousness of the law.

Yahshua declared, "Verily, verily, I say unto you, **The Son can do nothing of himself**, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.... **I can of mine own self do nothing**: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me," Jn. 5:19, 30. "Then said Yahshua unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that **I do nothing of myself**; but as my Father hath taught me, I speak these things," Jn. 8:28. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but **the Father that dwelleth in me, he doeth the works**," Jn. 14:10.

It is clear that the Heavenly Father was dwelling in Yahshua and that Yahshua admitted that He could do nothing of Himself. He declared this four times for emphasis. The Father and the Son work in concert with one another. What one does, the other does also. They cannot be separated.

Yahshua also declared to His disciples, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for **without me ye can do nothing**," Jn. 15:1-5.

Without Yahshua we can do nothing! We can try, as Israel did, to keep the commandments, statutes, ordinances, and judgments, but as Israel failed, so will we! Paul writes, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the

day of the Messiah; **Being filled with the fruits of righteousness, which are by Yahshua the Messiah**, unto the glory and praise of Yahweh,” Phil. 1:9-11.

The fruits of our righteousness are by, through Yahshua the Messiah. This is the only acceptable way to please Yahweh. Our own righteousnesses are as filthy rags to Him otherwise. If we are seeking to observe the way of righteousness under our own strength and power, then we are only as righteous as the Pharisees and Yahshua said that our righteousness must exceed theirs!

Again, Paul declares, “I can do all things through the Messiah which strengthens me,” Phil. 4:13.

Thus Paul could also declare, “For the Messiah is the end of the law for righteousness to every one that believeth,” Ro. 10:4. The Greek word for end is “telos” which is defined as, from a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose); specially, an impost or levy (as paid).

Thus, we can understand that Yahshua is the end of the law, the conclusion or termination of an act or state. What is that act or state? The promise that Israel would obey Yahweh and be obedient under their own strength and power. That part of the covenant no longer exists. It is now only obtainable through Yahshua living in us through the Holy Spirit. It is now the point aimed at through Him.

PART II

DISCERNING THE SOVEREIGN'S BODY

The Apostle Paul writes concerning partaking the symbols of Yahshua's body and blood, "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, **not discerning the Sovereign's body,**" 1 Cor. 11:28-29.

We have learned about self examination and also about Yahweh's righteousness, but let's now learn what we can about discerning the Sovereign's body in the remainder of this treatise.

Because of Adam's sin and the subsequent inheritance of this law of sin, corruption and death, man needed a redeemer. Since we are conceived in sin and are a transgressor from the womb, man has no capability to redeem himself from sin and its consequences, "Hear this, all ye people; give ear, all ye inhabitants of the world: both low and high, rich and poor, together. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying upon the harp. wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? They that trust in their wealth, and boast themselves in the multitude of their riches; **none of them can by any means redeem his brother, nor give to Elohim a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever:)** that he should still live

for ever and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person shall perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. **Nevertheless man being in honour abideth not: he is like the beasts that perish.** This their way is their folly: yet their posterity approve their sayings, Selah. **Like sheep they are laid in the grave; death shall feed on them...**” Psa. 49:1-14.

It is only Yahweh Who has the power to redeem us from the grave, “But Elohim will redeem my soul from the power of the grave,” Psa. 49:15. “I wait for Yahweh, my soul doth wait, and in his word do I hope. My soul waiteth for Yahweh more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in Yahweh: for with Yahweh there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities,” Psa. 130:5-8.

The Apostle Paul writes of this redemption, “Now we know that what things soever the law saith, it saith to them who are under the law: **that every mouth may be stopped, and all the world may become guilty before Yahweh.** Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. **But now the righteousness of Yahweh without the law is manifested,** being witnessed by the law and the prophets; **Even the righteousness of Yahweh which is by faith of Yahshua the Messiah** unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of Elohim; **Being justified freely by his grace through the redemption that is in the Messiah Yahshua:** Whom Yahweh hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of Yahweh; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Yahshua. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the Elohim of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles

also: Seeing it is one Elohim, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? Yahweh forbid: yea, we establish the law,” Ro. 3:19-31.

Yes! We delight in Yahweh’s law after the inward man, but if we understand Paul’s writings, with the mind we serve the law, but with the flesh, the law of sin. We love Yahweh’s law and with the Spirit given through Yahshua, we determine to walk in the righteousness of the law, but the flesh is still in subjection to the law of sin, corruption and death.

Again, Paul writes, “For after that in the wisdom of Yahweh the world by wisdom knew not Yahweh, it pleased Yahweh by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach the Messiah crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, the Messiah the power of Yahweh, and the wisdom of Yahweh. Because the foolishness of Yahweh is wiser than men; and the weakness of Yahweh is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But Yahweh hath chosen the foolish things of the world to confound the wise; and Yahweh hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath Yahweh chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in the Messiah Yahshua, **who of Yahweh is made unto us wisdom, and righteousness, and sanctification, and redemption**: That, according as it is written, He that glorieth, let him glory in the Sovereign,” I Cor. 1:21-31.

Man must be redeemed from the consequences of his lawlessness. Since he is born with a law of sin, corruption and death in his members as an inheritance from his forefather Adam, he has no power to redeem himself from sin nor the power of the grave. But Yahweh has obtained the power of redemption through Yahshua the Messiah.

THE DAY OF REDEMPTION

Paul writes, “Paul, an apostle of Yahshua the Messiah by the will of Yahweh, to the saints which are at Ephesus, and to the faithful in the Messiah Yahshua: Grace be to you, and peace, from Yahweh our Father, and from the Sovereign Yahshua the Messiah. Blessed be the Elohim and Father of our Sovereign Yahshua the Messiah, who hath blessed us with all spiritual blessings in heavenly places in the Messiah: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yahshua the Messiah to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. **In whom we have redemption** through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in the Messiah, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in the Messiah. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, **ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession**, unto the praise of his glory,” Eph. 1:1-14.

Notice it! We do have redemption in Yahshua which we are sealed unto through the earnest of the Holy Spirit! Paul declares that we are sealed with the Holy Spirit of promise! A promise has to do with a future expectation. Paul says that we receive this Holy Spirit of promise until the redemption of the purchased possession.

We, who are called, must set our hearts on what Paul charges us in Ephesians chapter 4, “He that descended is the same also

that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of the Messiah: Till we all come in the unity of the faith, and of the knowledge of the Son of Elohim, unto a perfect man, unto the measure of the stature of the fullness of the Messiah: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even the Messiah: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Sovereign, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned the Messiah; If so be that ye have heard him, and have been taught by him, as the truth is in Yahshua: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after Yahweh is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of Yahweh, **whereby ye are sealed unto the day of redemption.** Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away

from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as Yahweh for the Messiah's sake hath forgiven you," v.v. 10-32.

Here are righteous commands from the Apostle Paul as he was stirred and inspired by the Holy Spirit. We are to forsake our former manner of life and be sealed by the earnest of the Holy Spirit of promise unto the day of redemption.

YAHSHUA'S PASSION

Mel Gibson has produced a movie entitled "*The Passion of the Christ*" which has stirred up a storm of controversy. We know that any Hollywood production is going to be corrupt. But Mel Gibson is a Catholic which will cause the movie to be even more corrupted. The only possible benefit from the movie for all peoples would be the understanding that because of our sins, the Messiah had to suffer. I would suggest that if anyone desires to go see this movie that they would at least read the Scriptural accounts of His sufferings before and after viewing it. This would be to compare the accuracy of the movie. But the violence done to Yahshua cannot be properly depicted by any manmade movie.

The prophet Isaiah was led to prophesy, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; **his visage was so marred more than any man, and his form more than the sons of men**: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider," Isa. 52:13-15.

Isaiah prophecies that many were astonished at thee. Astonied is translated from the Hebrew word "shamem" (pronounced like shaw-mame'). This word is defined as, a primitive root; **to stun** (or intransitively, grow numb), i.e. **devastate** or (figuratively) **stupefy** (both usually in a passive sense). If we could have seen the beatings and subsequent crucifixion it would have literally stunned, devastated, stupefied us. His visage (his appearance or shape) was so marred (so disfigured) and his form (his figure or appearance) more than any man. When nations and kings are shown the truth concerning this,

they will behold in stunned silence.

It is reported that many, many of the people who see Mel Gibson's movie sit in stunned silence because of the violence that is perpetrated on Gibson's Christ, but they still don't understand the half of it. I am sure that it is not explained to them that what is being perpetrated on that person that they are beholding is the result of our sins, our iniquities, our transgressions, our corruptions, our rebellion. Disobedience results in punishment. Disobedience results in all kinds of calamities, problems, troubles, sicknesses, mental problems and anguish untold. Yahshua took the punishment for the sins, iniquities, transgressions, corruptions, rebellion, the result of the disobedience of all mankind upon Himself.

Isaiah continues, "Who hath believed our report? And to whom is the arm of Yahweh revealed?" Isa. 53:1. Yahshua is the arm of Yahweh as is revealed by the Apostle John, "But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Yahweh, who hath believed our report? and to whom hath the arm of Yahweh been revealed?" Jn. 12:37-38.

Isaiah continues, "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of Elohim, and afflicted," 53:2-4.

Yahshua was/is despised. He was/is considered a vile, contemptible person. He was/is rejected (made destitute). He was/is not esteemed (highly regarded, valued). This is actually unbelievable and very few have truly understood and believed the depths of his suffering on our behalf.

Matthew writes, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses,"

8:16-17.

Isaiah continues, “**But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Yahweh hath laid on him the iniquity of us all. He was oppressed, and he was afflicted,** yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: **for the transgression of my people was he stricken.** And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. **Yet it pleased Yahweh to bruise him; he hath put him to grief:** when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Yahweh shall prosper in his hand. **He shall see of the travail of his soul, and shall be satisfied:** by his knowledge shall my righteous servant justify many; for **he shall bear their iniquities.** Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because **he hath poured out his soul unto death:** and he was numbered with the transgressors; and **he bare the sin of many, and made intercession for the transgressors.**” Isa. 53:5-12.

PSALM 22

Psalm 22:1-21 is a prophecy of the suffering of the Messiah. An in-depth study into it, will help to reveal much more of the intense suffering and cruelty that Yahshua underwent on our behalf.

V. 1, “My El, my El, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring (moaning)?”

These are the very words that Yahshua spoke while hanging on the cross/tree, “Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Yahshua cried with a loud voice, saying, ‘Eli, Eli, lama sa-

bachthani?’ that is to say, ‘My El, My El, why hast Thou forsaken me?’” Mt. 27:46.

It becomes obvious that when He became a sacrifice for our sins that the Father, for the moment, had to turn His back on, forsake Him. This was a most difficult thing that Yahshua had to endure.

v.v. 2-8, “O my Elohim, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; **a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on Yahweh that he would deliver him: let him deliver him, seeing he delighted in him.**”

The Apostles confirm that these verses, especially verse 8, were fulfilled during the day of Yahshua’s suffering, “And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of Elohim, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in Elohim; let him deliver him now, if he will have him: for he said, I am the Son of Elohim. The thieves also, which were crucified with him, cast the same in his teeth,” Mt. 27:39-44.

Through all of this pain and suffering Yahshua never took His eyes off of the Father, for He had come to do His will and knew that He was going to endure much suffering and pain. In anticipation of this great pain and suffering Yahshua prayed so fervently and was in such agony in the Garden of Gethsemane that He had sweat drops of blood (Lk. 22:44). Psa. 22 still portrays His attitude toward His Father, “But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my Elohim from my mother's belly. Be not far from me; for trouble is near; for there is none to help,” Psa.

22:9-11.

After this interlude, the description of the suffering continues, “Many **bulls** have compassed me: **strong bulls** of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion... Save me from the lion's mouth: for thou hast heard me from the horns of the **unicorns**,” vv. 12-13.

The word “bulls” is translated from the Hebrew word “par” which is defined as, a bullock (apparently as breaking forth in wild strength. The word “strong” is translated from the Hebrew word “abbiyr” which is defined as, **angel, bull**, chiefest, mighty (one), stout(-hearted), strong (one), valiant. It is word #47 in *Strong's Exhaustive Concordance* which states that it is for #46 “abiyr” which is defined as, mighty (spoken of God). Tracing this word back one more step further we find that the primitive root word is #86 “abar” which is defined as, a primitive root; to soar. Finally, a look at the Hebrew word for “unicorns” we find that it is the word “re'em” which is defined as, a wild bull (from its conspicuousness). (See #7214)

What does this mean? When delivered from Egypt and in the wilderness, Israel made a golden calf and worshipped it as Yahweh their Elohim who had delivered them from Egypt. The Egyptian Pharaoh had been worshipped by the Egyptian people as the son of god through the Apis bull. This golden calf would have been nothing more than a representation of the Apis bull of Egypt. When Israel and Judah were divided as nations, the northern Israelites made images of two calves placing one in Samaria and the other in Dan.

The word “abbiyr” has to do with a bull that can soar or fly, thus it would be a representation of a winged bull, or a cherub. We see depictions of these winged bulls on the Assyrian monuments. The “unicorn” was originally a one horned bull, in ancient days, which eventually evolved into being depicted as a horse.

Thus, these Scriptures have to do with both Yahweh and Yahshua being represented as heavenly bulls through the paganistic idolatrous systems. A trace of the word “God” reveals that it is associated with Taurus the Bull, a heavenly constellation. Even in today's world both the Father and Son are compassed, surrounded by bulls.

THE SEVERITY OF THE BEATING

Yahshua was beaten by the Jews (Mt. 26:63-68, Mk. 14:64-65, Lk. 22:63-65). This Jewish mob consisted of Sadducees, Pharisees and Scribes who were continually trying and testing Him so they could find fault in Him, but the Spirit always led Him to perceive how to frustrate their efforts. Yahshua continued to reveal their evil nature which frustrated them even more. They accused Him of blasphemy and were now able to vent their years of frustration on Him. They would not have been kind to Him.

He was beaten by Herod's soldiers (Lk. 23:11). Herod had heard of Yahshua and was desiring to see Him perform some miracle, but when Yahshua wouldn't even give him the privilege of answering his questions (Lk. 23:7-9) along with the vehement accusations of the priests and scribes, Herod and his men vented their wrath upon Him.

Finally, Pilate and his soldiers had their turn. Pilate had Him scourged which has to do with being publicly whipped with a cat-o-nine tails. The cat-o-nine tails has leather thongs which have pieces of metal and other sharp items (such as bones) in them which literally rips the flesh open. Then Pilate's whole band of soldiers had their turn with Him (Mt. 27:26-31).

Yahshua was beaten so badly that most of His bones, though not broken, were out of joint, "I am poured out like water, and all my bones are out of joint..." Psa. 22:14, first part. His skin had been stripped down to the bone so that He declared, "I may tell (count) all my bones...Psa. 22:17, first part.

But look again at verse 13 which says, "They gaped upon me with their mouths, as a ravening and a roaring lion." We know that the devil is as a roaring lion seeking whom he may devour." (I Pet. 5:8), therefore, Yahshua was surrounded by those who were going about the devil's business. The word "gaped" also can be translated as "rend." In other words, they were not only striking, whipping and flogging Him, but they were even biting Him with their mouths as a roaring angry lion bites his prey.

Yahshua was treated so cruelly, because He suffered for our sins, and sin is cruelty. As Isaiah had proclaimed, His visage

was marred more than any man. He was sapped of all of His strength and energy. Psa. 22 proclaims, "I am poured out like water...my heart is like wax; it is melted in the midst of my bowels...My strength is dried up like a potsherd; and my tongue cleaveth to my jaws," vv. 14-15. This is why He had no strength to carry His own cross/tree which was laid upon Simon of Cyrene (Mt. 27:32).

They pierced His hands and feet (Psa. 22:16) and hung Him on a tree which is a symbol of being accursed (Gal. 3:13, Dt. 21:22-23).

Next, it says, "They part my garments among them, and cast lots upon my vesture," Psa. 22:18. This is corroborated by the evangel accounts, "And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, 'They parted My garments among them, and upon My vesture did they cast lots'," Mt. 27:35. "Then the soldiers, when they had crucified Yahshua, took His garments, and made four parts, to every soldier a part; and also His coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, 'Let us not rend it, but cast lots for it, whose it shall be:' that the scripture might be fulfilled, which saith, 'They parted My raiment among them, and for My vesture they did cast lots.' These things therefore the soldiers did," Jn. 19:23-24.

Yahshua had been stripped naked. While Christianity depicts a man hanging on a cross with nails in his hands and feet, a hole in his side and a crown of thorns on his head, they also depict him with a cloth around his loins. No one has the ability to correctly depict Yahshua as He was so severely beaten to the point that He didn't even look human. But He had also been stripped of His garments and was hanging naked on the tree, a most helpless, humbling experience.

From the sixth hour (noon) until the ninth hour (about 3:00 p.m.) there was darkness over all the land (Mt. 27:45. After all, the One Who had made all things and was upholding those things by the word of His power ("Elohim, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, **by whom also he made the worlds**; Who being the brightness of his glory,

and the express image of his person, and **upholding all things by the word of his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high,” Heb. 1:1-3.) was hanging on a tree as a curse.

This is when He cried out, “Eli, Eli, lama sabachthani?” that is to say, ‘My El, My El, why has Thou forsaken Me?’ Mt. 27:46. After this, the Apostle John reveals, “Yahshua, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, ‘I thirst’,” Jn. 19:28. Psa. 22 again comes into play by saying, “My strength is dried up like a potsherd; and my tongue cleaveth to my jaws,” v. 15. John continues, “Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Yahshua therefore had receive the vinegar, He said, ‘It is finished:’ and He bowed His head, and gave up the spirit,” 19:29-30.

THE TABERNACLE’S WITNESS

The entrances to the Tabernacle are the last witnesses that I would like to utilize in this treatise. The Tabernacle, of course, was made by Moses, Bezaleel, Aholiab and other inspired Israelites in the wilderness. A careful study of the scriptures will reveal that the Tabernacle and all of its appurtenances, sacrifices and priesthood were principally types or parables of Yahshua. There was a wall that enclosed the compound while the Tabernacle was located within this compound. There was only one entrance to this compound just as there was only one entrance into the Tabernacle and only one entrance into the Holy of Holies or the Holiest place. Each door or entrance was a type of Yahshua the Messiah.

Each door, gate or entrance was to be made of blue, and purple, and scarlet, and fine twined linen (See Ex. 26:31, 36, 17: and 16. We know that there is only one way into the very throne room of the Heavenly Father Yahweh and that is through Yahshua the Messiah. Yahshua proclaimed, “I am the way, the truth, and the life: no man cometh unto the Father, but by Me,” Jn. 14:6.

Yahshua also proclaimed, “Verily, verily, I say unto you, **He that entereth not by the door into the sheepfold, but clim-**

beth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. **This parable spake Yahshua unto them:** but they understood not what things they were which he spake unto them. Then said Yahshua unto them again, Verily, verily, I say unto you, **I am the door of the sheep.** All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture,” Jn. 10:1-9.

Notice that this is a parable and it is admitted in Heb. 9:1-9 that the divine service, the worldly sanctuary with its tabernacle, appurtenances, sacrifices and priesthood were “figures” (v. 9). The word “figures” is translated from the Greek “parabole” which is elsewhere translated as “parable/parables.” Parables were given in order to hide the true meanings (Mt. 13:1-17). Notice that in verse 11 the parables are the mysteries of the kingdom of heaven.

Paul writes that he and the other apostles were speaking the wisdom of Elohim in a mystery (1 Cor. 2:1-7). Man with only the spirit in man cannot understand these heavenly mysteries (1 Cor. 2:11), but we can understand them because we are given the Spirit of Elohim/Yahweh (v. 10). How do we come to understand them? By searching out the hidden things of Yahweh (Prov. 25:2) with the Holy Spirit, comparing spiritual things with spiritual (1 Cor. 2:13).

Many of these things have been covered in other articles, which are available upon request, thus, I will provide the meanings of these doors without a crucial, in-depth explanation. The blue in the openings represents Yahshua in His capacity as Elohim or the Son of Elohim. The Scarlet represents Yahshua in His capacity as Adam (the second Adam) and the Son of Adam (through the woman). The purple represents Yahshua in His capacity as Mediator between heaven and earth, between Elohim and man. The white in the “fine twined

linen” represents His as the Righteous One. Any artist or painter can tell you that if you mix the colors blue and scarlet together, the result will be purple. Yahshua was Elohim. When He became flesh, a man successfully living the righteous life (white) then He qualified to become the Mediator between Elohim and man.

THE FIRST OPENING

The first opening was the gate to the compound. Its particular Hebrew name was “sha‘ar.” Sha‘ar is #8179 in *Strong’s Exhaustive Concordance* (Heb. Lexicon) which is defined as, from 8176 in its orig. sense; an *opening*, i.e. *door* or *gate*.

#8176 is the word “sha‘ar” which is defined as, a prim. root; to *split* or *open*, i.e. (lit., but only as denom. from 8179) to *act as gate-keeper* (see 7778); (fig.) to *estimate*.

This means that Yahshua is not only the door, but that He also is the door-keeper or gate-keeper.

This “sha‘ar” (gate/door) is what one passed through in order to enter the compound. Directly behind the “sha‘ar” was the altar of sacrifice. Anyone who approached the Tabernacle was required to bring a sacrifice or offering of some kind. The children of Israel were not allowed to proceed any further than the altar of sacrifice. Only the priesthood was allowed to proceed into the Tabernacle itself.

But there is also another word which is very closely associated with the “sha‘ar.” It is word #8175 “sa‘ar.” The Hebrew characters for #8179 are “שַׁעַר.” The Hebrew characters for #8176 are “שַׁעַר.” The Hebrew characters for #8175 are “שַׁעַר.” “Sa‘ar” is defined as, a prim. root; to *storm*; by impl. to *shiver*, i.e. *fear*. Doesn’t this also have to do with the sacrifices? When the animals were brought to the place of sacrifice or slaughter, don’t you think that they had some kind of inclination of what was about to take place? Doesn’t Isaiah proclaim, “He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth,” 53:7. The animals would be shivering in fear and thus dumb. Is it possible that when Yahshua came to the place of slaughter, He also was shivering? It was, after all, a fearful place. We do know that when in the garden He did sweat great drops as it

were blood. But He willingly laid down His life for the sheep. He sought the will of the Father and the opportunity to serve the sheep of His pasture. He is the door/gate (“sha‘ar”), He is the gate-keeper, and He is the sacrifice.

The most interesting thing about the relationship of the two words “sha‘ar” and “sa‘ar” is that while the door “sha‘ar” is related to the altar of sacrifice, “sa‘ar” is related to some of the animals and grains offered upon it. The Hebrew word for goat or kid is “sa‘iyr” “שעיר”, or “sa‘ir” “שער” the principal animal associated with the day of atonement. This word “sa‘iyr” is #8163 in *Strong’s Exhaustive Concordance* and is defined as, **from 8175**; shaggy; as noun, a he-goat; by analogy, a faun.

The grain that was associated with the Passover and days of Unleavened Bread was barley. The Hebrew term for barley is “se‘orah” which is spelled as “שערה”, or “se‘or” which is spelled as “שער” and sometimes “שעור”. But its definition is, **from 8175** in the sense of roughness; barley (as villose).

The first opening had to do with sacrificing. That is what Yahshua was speaking of in John chapter 10 when He stated, “I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture...I am the good Shepherd: the good Shepherd giveth His life for the sheep...I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep...Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father,” vv. 9, 14-15, 17-19.

The most impressive thing to notice about all of these items, the door, the goat or kid and the barley is that they can all be represented by the exact same Hebrew letters, and why not, because they all represent Yahshua in one of His capacities.

When one truly understands Yahweh’s plan for mankind, and begins to compare it with the things written in the scriptures, he begins to understand that the overall majority of mankind will be able to come to the place of sacrifice, but it will be the priesthood, the Melchizedek priesthood, that is able to continue from the altar of sacrifice and pass through the second

door.

THE SECOND OPENING

The second opening is named the “pethach.” It is #6607 in *Strong’s Exhaustive Concordance* and is defined as, from 6605; an *opening* (literally), i.e. *door* (gate) or entrance way. It comes from #6605 “pathach” which is defined as, a primitive root; **to open wide** (literally or figuratively); specifically, **to loosen, begin, plough, carve.**

At the entrance of this door was the brazen laver which contained water for the washing of the hands and feet of the priesthood. Water is a type of the Spirit (Jn. 7:37-39), thus, once the most important sacrifice of the ages was performed, then the Holy Spirit could be given.

Psalms 118 utilizes a combination of these two words “pathach” and “sha’ar” in order to make very inspiring statements, “Open (pathach) to me the gates (sha’ar) of righteousness: I will go into them, and I will praise Yah: this gate (sha’ar) of Yahweh, into which the righteous shall enter. I will praise Thee: for Thou has heard me, and art become my salvation,” vv. 19-21.

Do you see that? When the gate (sha’ar) is opened (pathach) then salvation, which is true liberty, is the result.

Isaiah is inspired to proclaim, “In that day shall this song be sung in the land of Judah; We have a strong city; salvation will Elohim appoint for walls and bulwarks. Open (pathach) ye the gates (sha’ar), that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in Yahweh for ever: for in Yah Yahweh is everlasting strength (or a rock of ages),” 26:1-4.

Isaiah also reveals, “And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open (pathach), and none shall shut; and he shall shut, and none shall open (pathach),” vv. 20-22.

“Eliakim the son of Hilkiah” has a tremendous meaning here. Eliakim is #471 in *Strong’s Exhaustive Concordance* (Hebrew Lexicon) and is defined as, *God (Elohim) of raising*. “The son” is translated from the Hebrew word “ben.” It is word #1121 and is defined as, a *son* (as a builder of the family name). Hilkiah is #2518 and is defined as, 'from 2506 and 3050; *portion of Jah*.

What does this mean? It has to do with the Son who is risen (resurrected) Whose portion or inheritance is the name Yah or Yahweh.

This, of course, is speaking of Yahshua. He personally reveals, “And to the angel of the assembly in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name,” Rev. 3:7-8.

Notice that! Yahshua is the One Who has the key of David spoken of in Isa. 22! Yahshua is the One Who has the power to open (pathach) and no man can shut and shut and no man can open (pathach).

It was Yahshua Who opened (pathach) the windows of heaven so that the Holy Spirit could be poured out on the FIRSTFRUITS assembly. The Holy Spirit is the Spirit of Liberty. It sets one free, opens (pathach) the gate (sha‘ar) of righteousness and salvation.

Again, only the Melchizedek priesthood has a right and the ability to go through the door (pathach) and enter into the holy place wherein is contained the menorah, the table of shewbread, etc.

THE THIRD OPENING

The third opening or door to the Tabernacle was the one that opened into the Holy of Holies. The hanging or door was called a veil. Its Hebrew name is “poreketh.” It was beyond this veil that only the high priest was allowed to enter and only once a year at that.

“Poreketh” is #6532 in *Strong’s Exhaustive Concordance*

and is defined as, feminine active participle of the same as 6531; a separatrix, i.e. (the sacred) screen.

The one difference between this veil and the other two doors is that it had cherubim embroidered upon it (Ex. 26:31).

The book of Hebrews records, "Having therefore, brethren, boldness to enter into the holiest by the blood of Yahshua, by a new and living way which He hath consecrated for us, **through the veil, that is to say, His flesh**; and having an High Priest over the house of Elohim; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," 10:19-22.

Notice that carefully! Those who have come to the sacrifice and have been washed with pure water (the waters of baptism, but remember that the brazen laver was also at the pethach) are able to enter into the holiest by the blood of Yahshua. But it says that the veil is His flesh.

Let's understand now. We repented of our sins and came to the sacrifice of Yahshua at the sha'ar. We were washed, immersed in the pure waters of the pethach. Now we can enter into the Holiest place through the flesh (veil/poreketh) and blood of Yahshua.

This word "poreketh" comes from another Hebrew word which means the very same thing. It is #6531 in *Strong's Exhaustive Concordance*. It is the Hebrew word "perek" which is defined as, from an unused root meaning to break apart; fracture, i.e. severity:--cruelty, rigour.

Look at the definition. It has to do with breaking apart, fracturing, severity, cruelty, rigour. Yahshua blessed the bread and broke it. According to the Apostle Paul He said, "Take, eat, this is My body, which is broken for you: this do in remembrance (as a memorial) of Me," 1 Cor. 11:24.

We have defined for you the rigour, the severity, the cruelty that Yahshua had to go through because of our sins. But there is one final thing that must be pointed out. When we participate in the Passover symbols, and we are eating the bread, we must think of His body that is broken for us. We must think of our own sins that we have committed which brought this curse upon Him. As we eat that bread, we are fracturing, breaking apart (in symbolism, of course) the body

of the Messiah. This is discerning the Sovereign's body! As we bless and break the unleavened bread representing His body, it should remind us of the cruelty and severity that He suffered for each one of us. As we eat that bread, we fracture and break it apart even further, we should again be reminded of His suffering.

If we are properly understanding, properly discerning these things, then the veil is opened to us and we are allowed to enter the holiest place. If we fail in properly discerning it then we are guilty of the body and blood of the Messiah.

Who should be partaking of these most precious symbols? Those who can understand these things written here! If you are not able to understand these things then you are not properly examining yourself, nor are you discerning the Sovereign's body. We must be careful ere we eat and drink unworthily and be guilty of the body and blood of the Messiah.

May Yahweh bless you to see and understand these things and approach the Passover worthily.

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"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price," Isa. 55:1.

"...freely ye have received, freely give," Mat. 10:8.

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