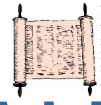




Y. E. A.



THE AFFLICTED MESSIAH

The book of Zechariah is such an important book to give us understanding concerning Yahshua and the things that have and will transpire. It is also important to help us begin to unveil the nature of Yahshua the Messiah.

By Jerry Healan

Zechariah 9:9 proclaims, “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”

One of the words utilized here in order to give us a clear description of Yahshua is the word “lowly.” It is translated from the Hebrew word “aniy” (אֲנִי) = Paleo Hebrew/אָנִי = Modern Hebrew). “Aniy” means to be depressed, afflicted, humble, poor, needy, etc. (See #6041 in the Hebrew Lexicon of *Strong’s Exhaustive Concordance*.) Our focus for the purposes of this revelatory article concerning Yahshua is depicted by the word in our title “afflicted.”

If we just read or glance over this important Scripture as well as those utilized in the New Testament in reference to this Scripture, we are able to be instructed somewhat concerning the nature and manner that it is utilized. But if we do an in-depth study of this Scripture and its corresponding usage elsewhere, then we can learn many of the deep things that the Spirit intends us to learn.

THE JERUSALEM APPROACH

Zechariah 9:9 is referred to in Matthew 21:5 and also in John 12:15. Preceding verse 5, Matthew records, “And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives...,” 21:1. However, Mark reveals, “And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives...,” 11:1. Luke writes in like manner to Mark, “And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives...,” 19:28-29.

Yahshua was approaching Jerusalem, the city of the Great King. Yahshua was that Great King. When He saw the city, He wept over it declaring, “And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from

thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation,” Lk. 19:41-44.

Our understanding is that every word that is utilized in Scripture has great importance. After all, it is the Word of Yahweh and His Word always has great and deep meaning and importance. Names of people and places are always important, which, whether we realize it or not, will convey a message to us. So let’s look at these names utilized here, to wit; Bethphage, Bethany and Mount of Olives.

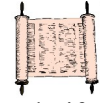
BETHPHAGE

Bethphage means “House of figs.” It is a combination of two words “Beth” which means “house” and “phage” meaning “fig.” What could we possibly get from this? Interestingly, fig leaves are mentioned quite early in the Scriptures. After Adam and Eve had taken of the forbidden tree of the knowledge of good and evil, they made aprons of fig leaves in order to cover their nakedness (Gen. 3:7). Man (Adam) had sinned and rebelled against His Creator and Elohim. He knew that he now needed to be covered by something, so he sought to cover himself with the works of his own hands. Whether or not you realize it, this is a type, a parable of man seeking to set up, to establish his own works of righteousness, his own churches, synagogues, mosques, temples, and religions for the purpose of worship and salvation.

Mithras, the sun god of the Persians and eventually the Romans was born of a rock. This is esoteric language because Yahweh and all of the false pagan deities were called “rocks.” (See Dt. 32:1-4, 30-31) Mithras was created by the Rock (Yahweh). He (Mithras) was nude when born. Adam was naked and not ashamed when he was created/born (Gen. 2:25). He became hungry, went to a “fig” tree to eat of its fruit and covered his nakedness with its leaves. (*Encyclopedia Britannica*, 14th Edi-



Y.E.A.



tion.) Mithras or Mithra is none other than Adam. Mithras' special day of the week was Sunday, the first day of the week. His birthday was December 25th. Are bells beginning to ring in your mind? I truly hope so. Is it possible that you have been deceived to cover yourself in your worship with fig leaves?

It was because of this scenario with the "fig" tree that Yahshua was brought to this point in time. He had to provide an acceptable covering for man's (Adam's and his descendants) sins, his nakedness.

Isaiah is inspired to proclaim, "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of Yahweh is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from **the fig tree**," 34:1-4.

Notice that Yahweh is proclaiming disaster against all nations who are worshipping the "host of heaven." Zephaniah adds, "The word of Yahweh which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. I will utterly consume all things from off the land, saith Yahweh. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith Yahweh. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; **And them that worship the host of heaven upon the housetops**; and them that worship and that swear by Yahweh, and that swear by Malcham; And them that are turned back from Yahweh; and those that have not sought Yahweh, nor enquired for him," 1:1-5

Who are the "host of heaven?" The sun (Sunday), the moon (Monday), and the stars (Tuesday [Tiw or Jupiter], Wednesday [Woden or Mercury], Thursday [Thor or Mars], Friday [Frigga or Venus] and Saturday [Saturn]).

Notice that in Isa. 34:4 it says, "...as the **leaf** falleth off from the vine, and as a falling *fig* from the fig tree." The first word "*fig*" appears in italics because it is added. It does not appear in the origi-

nal Scriptures. It was added to supposedly clarify, but in this case it clouds or covers. What is imputed here is the word "leaf" which is introduced from the previous phrase, "...as the **leaf** falleth off from the vine. The worship of the host of heaven has to do with covering oneself with fig leaves.

But it also has to do with eating the fruit of that tree also because we read in the book of Revelation, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; **And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.** And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" 6:12-17.

The people of the earth have been covering themselves with the worship of the host of heaven, in effect, fig leaves. They, as Mithras, have been eating of the fig tree whose untimely figs will be cast down to the earth. The time is coming when no place will be found for the worship of the host of heaven any longer.

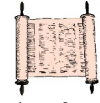
When the time of revelation comes and Yahweh is revealed in the heavens upon His throne, the nations of the world will run and hide from Him just as Adam and Eve fled and hid in the Garden of Eden for fear of His presence. Why? Adam informs us, "I heard thy voice in the garden, and I was afraid, **because I was naked; and I hid myself**," Gen. 3:10.

He was naked? Wasn't he covered with an apron of fig leaves? He was covered with his own man-made materials. We cover ourselves with man-made materials, which are acceptable between us to keep our nakedness from being revealed, but no man-made materials will cover our spiritual nakedness before Yahweh. We must have the covering that Yahweh, Himself, provides for us. The peoples of the earth rock along, trusting in their own brand of spirituality, but when the truth is revealed, they will be heading for the mountain, hills, caves, dens, rocks, etc.

Yahshua came to Bethphage, the House of figs before He ascended the Mount of Olives. He had



Y.E.A.



to come the time of His affliction because of the incident with Adam and Eve in the Garden of Eden. He had to come provide the acceptable covering for our nakedness.

BETHANY

Bethany is also mentioned in combination with Bethphage in the evangel accounts. A quick look at *Strong's Exhaustive Concordance* reveals the meaning of this word as the "House of dates" or "Date-house." However, with a little research provided through e-Sword it is also revealed in updated versions of *Strong's Exhaustive Concordance*, *Thayer's Greek Definitions* and *Wordstudy* to mean "House of misery" or "House of depression." Dates are not mentioned as being associated with the land of promise in all of the Old Testament, nor in the New Testament. It is, therefore, my own personal deduction that BETHANY means "House of Affliction/Lowly/Poor/Depressed/Meek/Needy, etc." In other words, Bethany is a combination of the Hebrew word "beth" meaning "house" and "aniy" coming from the same word utilized in Zech. 9:9.

It is a fact that Yahshua was on His way to Jerusalem in order to rendezvous with affliction and death. The incident of Yahshua's anointing for burial took place in Bethany, "And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying," Mk. 14:3-8.

This meaning of Bethany makes much more sense because Yahshua had come to Jerusalem in order to be afflicted for the sins and transgressions of all the sons of Adam. Yahweh had placed a curse upon Adam, "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt

eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return, Gen. 3:17-19.

The Prophet Hosea is inspired to decree, "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of Elohim more than burnt offerings. **But they like men have transgressed the covenant:** there have they dealt treacherously against me," 6:4-7.

The Word "men" is highlighted and underlined in the previous verses because the original Hebrew word is "Adam!" Adam transgressed the covenant that Yahweh made with him and Israel and Judah followed in Adam's footsteps.

In order to restore the sons of Adam and Israel and Judah to their rightful place of sovereignty over the earth, Yahshua had to be afflicted, suffer and die, the just for the unjust (1 Pet. 3:18).

Paul writes, "Grace be to you and peace from Yahweh the Father, and from our Sovereign Yahshua the Messiah, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of Elohim and our Father," Gal. 1:3-4.

THE MOUNT OF OLIVES

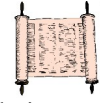
The Mount of Olives is another marker in Yahshua's trek to Jerusalem and affliction. The olive was an extremely important fruit in the land of Israel. It also was an extremely important fruit whose oil was utilized by the Levitical priesthood. In Exodus 27:20 Yahweh commanded Moses, "And thou shalt command the children of Israel, that they bring thee **pure oil olive beaten** for the light, to cause the lamp to burn always."

This command was repeated in the book of Leviticus, "And Yahweh spake unto Moses, saying, Command the children of Israel, that they bring unto thee **pure oil olive beaten** for the light, to cause the lamps to burn continually," 24:1-2.

This was for the Menorah, which was the light of the sanctuary of Yahweh's earthly dwelling place, the tabernacle and later the temple. Yahshua said that He is the "Light" of the world, "Then spake Yahshua again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," Jn. 8:12.



Y.E.A.



“I am come a light into the world, that whosoever believeth on me should not abide in darkness,” Jn. 12:46.

The Menorah had a base, a trunk and branches. Yahshua told 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. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples,” Jn. 15:1-8.

While Yahshua is likening Himself to a grape vine in these verses, the Apostle Paul utilizes the olive tree to convey the same concept, “For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if Yahweh spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of Yahweh: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for Yahweh is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which

be the natural branches, be grafted into their own olive tree?” Ro. 11:13-24.

Yahshua is the olive tree. Both Hebrews and non-Hebrews (Gentiles) must be grafted into Yahshua if they are to receive salvation and inherit the kingdom of heaven. Yahshua is the olive Who was beaten so that the pure olive oil, the Holy Spirit, might be given for a light to the world, to lighten not only Judah and Israel, but the Gentiles. A study and comparison of the cultivated olive tree vs. the wild olive tree reveals that the wild olive was good for nothing.

Yahshua told His disciples, “But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you,” Jn. 16:5-7.

The Comforter is the Holy Spirit (Jn. 14:25). Yahshua had to be beaten and suffer affliction and death, be resurrected and return to the Heavenly Father so that the pure spirit might be sent to His disciples (Jn. 15:26). Then they would become lights, which would witness of Him, “Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,” Mt. 5:14-16.

“Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of Elohim, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of the Messiah, that I have not run in vain, neither laboured in vain,” Phil. 2:14-16.

“For ye were sometimes darkness, but now are ye light in the Sovereign: walk as children of light,” Eph. 5:8.

If we are blessed to be able to receive His Spirit, then it is our duty to be a light to the world. In being that light, we are to be primarily declaring, witnessing of Him and how He fulfilled the Scriptures.

GETHSEMANE

After Yahshua had administered the symbols of the New Covenant, He and His disciples went into the Mount of Olives into a garden named



Y. E. A.



‘Gethsemane.’ Gethsemane is a combination of two Hebrew words, “Gath” and “Shemen.” “Gath” means; probably from 5059 (in the sense of treading out grapes); a wine-press (or vat for holding the grapes in pressing them). “Shemen” means; from 8080; grease, especially liquid (as from the olive, often perfumed); figuratively, richness. (*Strong’s Exhaustive Concordance*) Thus, the Garden of Gethsemane holds the distinction of being a vat for treading out grapes or the olive press.

It has to be significant that Yahshua went into a garden named Gethsemane just before He was taken to be examined, beaten, afflicted, and crucified. After all, man’s, Adam’s woes began in another garden named Eden. It was there that Adam was cursed with thorns and thistles, which would grow much faster and easier choking out the life bearing herbs and grains, which would provide him with his physical sustenance. Instead of a life of peace and ease, man was cursed to have to work for his sustenance by the sweat of his brow. It was also here that the woman was cursed with the pangs of child bearing. Children are born causing pain to the mother not only at birth, but generally throughout life.

Yahshua was certainly under intense pressure as He was praying in the garden because it is written, “And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground,” Lk. 22:44.

He likened His blood of the New Covenant to be that of the fruit of the vine, “And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament (covenant), which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom,” Mt. 26:27-29.

Yahweh refers to that which comes from the grape as pure blood in Dt. 32:14. In His agony, Yahshua was both the olive and the grape. As stated, Yahshua utilized the fruit of the vine (wine) to represent His blood of the New Covenant. But He is also likened to the olive Who/Which was beaten in order to release the pure olive oil (Holy Spirit).

ANOINTING OIL

The holy anointing oil which was to be utilized to anoint the tabernacle, its appurtenances, and Aaron, the High Priest and his sons was given to Moses, “Moreover Yahweh spake unto Moses, saying, Take thou also unto thee principal spices, of **pure myrrh** five hundred shekels, and of **sweet cinna-**

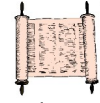
mon half so much, even two hundred and fifty shekels, and of **sweet calamus** two hundred and fifty shekels, And of **cassia** five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest’s office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man’s flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people,” Ex. 30:22-33.

Myrrh is spoken of in very few places in the Scriptures, but in the places where it does appear an interesting story is told. In the Psalm of loves it is declared, “My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore Elohim hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king’s enemies; whereby the people fall under thee. **Thy throne, O Elohim, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore Elohim, thy Elohi, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh,** and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad,” Psa. 45:1-8.

This Psalm is quoted in Hebrews 1:8-9 in reference to Yahshua. Notice that it says that He is “anointed” (mashach from whence comes Messiah). Notice also that “all of His garments smell of myrrh.” What garments does He wear? One of the garments spoken of in this Psalm is the garment of Elohim as well as in the book of Hebrews, whether



Y.E.A.



you believe it or not. Another garment is that of the King (verse 1). The garment of grace is mentioned (verse 2) as well as the garment of blessing. The garments of might, glory and majesty are mentioned in verse 3. The garments of truth, meekness, righteousness and reverence are addressed in verse 4. The garment of the throne of Elohim, the right sceptre, and the kingdom is addressed in verse 5. But there are many other garments that Yahshua wears. He wears the garment of light, the garment of the word of Yahweh, the garment of salvation, the garment of deliverance, the garment of redemption, the garment of holiness (Heb. = qodesh = to be clean, pure, holy), the garment of King of kings and Sovereign of sovereigns, the garment of the Heavenly High Priest, the garment of the way, the garment of the right hand and holy arm of Yahweh, the garment of Israel's husband, the garment of Creator, etc., etc.

He also wears the garment of sacrifice, the garment of a servant, and the garment of affliction. These, and many others, work together to produce the marvelous fragrance of sweet smelling myrrh throughout the creation.

In the Song of Songs, we understand that the woman's great love is Yahshua the Messiah. Myrrh is spoken of in relation to Him seven times; a very significant number.

Notice that the ingredients are given in shekels, which has to do with value. The olive oil was an hin, which is a measure. It is possible that the ointment which was utilized to anoint Yahshua's head and feet was of this combination. (See Mt. 26:6-14)?

His body was also anointed with myrrh and aloes just before His burial (Jn. 19:39; Psa. 45:8).

THE ASS AND HER COLT

In ancient times, a conquering hero rode upon a white horse. While Yahshua came to do battle with the great archenemy Satan and to overcome him, He didn't come as a great conquering hero during His advent in the flesh; rather, He came as a lowly, humble, meek, afflicted Messiah.

Our greatest burdens are our iniquities, "For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart," Psa. 38:4-8.

"For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me," Psa. 40:12.

"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," Psa. 90:7-10.

Yahweh decries concerning Judah and Jerusalem, "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken Yahweh, they have provoked the Holy One of Israel unto anger, they are gone away backward," Isa. 1:4.

The ass is a beast of burden. Yahshua came to bear our burdens, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," Mt. 11:28-30.

The Apostle Peter declares, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with Yahweh. For even hereunto were ye called: because the Messiah also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: **Who his own self bare our sins in his own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed," 1 Pet. 2:20-24.

Paul writes, "For when we were yet without strength, in due time the Messiah died for the unrighteous. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But Yahweh commendeth his love toward us, in that, while we were yet sinners, the Messiah died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to Yahweh by the death of his Son, much more, being reconciled, we shall be saved by his life," Ro. 5:6-10.



Y.E.A.



Isaiah prophesies, “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of Elohim, and afflicted. 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,” 53:4-6.

Yahshua rode upon the ass, a beast of burden, to reveal His lowly, humble, meek attitude. He also rode upon it to reveal that He is the One Who bears our heaviest burdens, our sins.

THE BREAD

On the night before He began the sufferings, Yahshua took bread and blessed and broke it saying, “Take, eat: this is my body, which is broken for you: this do in remembrance of me,” 1 Cor. 11:24.

Yahshua was instituting the symbols, which were to be a memorial, a remembrance of Him as He served to be our Passover Lamb, “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even the Messiah our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth,” 1 Cor. 5:7-8.

Israel was commanded to eat unleavened bread with their Passover lamb, “Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it,” Ex. 12:5-8.

Unleavened bread is revealed to be the “bread of affliction” in the book of Deuteronomy, “Observe the month of Abib, and keep the passover unto Yahweh thy Elohim: for in the month of Abib Yahweh thy Elohim brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto Yahweh thy Elohim, of the flock and the herd, in the place which Yahweh shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even **the bread of affliction**; for thou camest forth out of the land of

Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning,” 16:1-4.

The unleavened bread is a true representative of the body of the Messiah Yahshua. It is a symbol of the affliction that was to come upon Him.

THE VEIL

The book of Hebrews declares, “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,” 10:19-20.

Do you get that? The holiest place in the ancient tabernacle and temple was hidden in an enclosure. The only way into the holiest place was through the veil. Only one man, the high priest, was allowed behind the veil into the holiest place once a year. But the verses above are declaring that the veil was his flesh.

Yahweh commanded Moses, “And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy,” Ex. 26:31-33.

Interestingly, the veil/vail into the holiest place had its own Hebrew term. That term was “poreketh.” It comes from another Hebrew term “perek.” Perek is defined as; from an unused root meaning to break apart; fracture, i.e. severity. It is generally interpreted as; cruelty, rigour.

The bread of affliction that represents His flesh was to be broken, but beyond that, when it is eaten, it is ground, pulverized by the teeth, representing the severity, the rigour, the cruelty not only of our sins and iniquities, but what Yahshua had to suffer for us.

The book of Psalms describes some of the affliction that Yahshua had to suffer, “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. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths,



Y.E.A.



as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: 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; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture," 22:10-18.

Notice that it says, "...they gaped upon me with their mouths, as a ravening and a roaring lion." "Gaped" comes from a Hebrew word which also means "to rend." That is what a ravening and roaring lion does to his prey. He rends it to pieces.

Notice also that it says that many bulls have compassed Him, even strong bulls of Bashan. The problem is that Yahshua has, until this very day, been compassed with the strong bulls of Bashan. Bashan was the dwelling place of Og, one of the last of the giants. He was the king of the Amorites.

Yahweh decrees concerning Judah and Jerusalem, "Again the word of Yahweh came unto me, saying, Son of man, cause Jerusalem to know her abominations, And say, Thus saith Sovereign Yahweh unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; **thy father was an Amorite**, and thy mother an Hittite... Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith Sovereign Yahweh: and thou shalt not commit this lewdness above all thine abominations. Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: **your mother was an Hittite, and your father an Amorite**. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. As I live, saith the Sovereign Yahweh, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters," Ez. 16:1-3, 43-48.

Judah, Israel and the Gentiles have worked together to corrupt Yahweh and His Beloved Son Yahshua unto this day.

The veil speaks of the cruelty exhibited against Yahshua. However, as the true believers eat of the bread we should not only be reminded of this affliction that He suffered, but that we are very privileged to be able to eat of His flesh and gain entrance through the veil into the most holy place. What a wondrous and tremendous blessing indeed!!!

THE PASSOVER LAMB

Israel was to take a lamb or goat and slaughter it on the 14th day of the first month, "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening," Ex. 12:3-6.

Yahshua is our Passover Lamb, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us," 1 Cor. 5:7.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of the Messiah, as of a lamb without blemish and without spot," 1 Pet. 1:18-19.

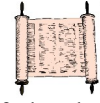
"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of Elohim sent forth into all the earth," Rev. 5:6.

While the instructions were that no bone would be broken (Ex. 12:46), Psalms 22 does reveal that Yahshua's bones were all out of joint (v. 14) and His flesh was stripped off of His body so that He could count all of His bones (v. 17).

The lamb was to be roasted with fire. Fire is a type of temptations, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at



Y. E. A.



the appearing of Yahshua the Messiah,” 1 Pet. 1:6-7.

Yahshua was tempted in all points as we are, “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin,” Heb. 4:15.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to Yahweh, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted,” Heb. 2:14-18.

Yahshua was sorely tempted by Satan the Devil, “And Yahshua being full of the Holy Spirit returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Yahshua answered him, saying, It is written, That man shall not live by bread alone, but by every word of Yahweh. And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Yahshua answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship Yahweh thy Elohim, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of Elohim, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Yahshua answering said unto him, It is said, Thou shalt not tempt Yahweh thy Elohim. And when the devil had ended all the temptation, **he departed from him for a season,**” Lk. 4:1-13.

Notice that it says that the devil only departed from him for a season. Yahshua told the Scribes and Pharisees that the devil was their father (Jn.

8:44). They followed the actions of their father by tempting Him (Mt. 16:1; 19:3; 22:35; Mk. 8:11; 10:2; Jn. 8:6).

CONCLUSION

As Yahshua approached Jerusalem, Bethphage, Bethany, and the Mount of Olives, He sent for an ass, the colt and foal of an ass in order to not only fulfill Zech. 9:9, but many other places whereof He is spoken in Scripture. These all prophesied of the approaching affliction that He was to suffer.

He was betrayed, mocked, scorned, beaten by the Jews, by Herod’s soldiers and by Pilate’s soldiers. Soldiers of those days were a tough hardy breed who loved to deal out pain and misery. Yahshua was also beaten with a cat-o-nine tails, which was a whip with leather thongs containing pieces of bone, metal and other sharp instruments which would rip and tear the flesh. He had a crown of thorns pressed upon His head.

Isaiah speaks of this event, “Behold, my servant shall deal prudently, he shall be exalted and ex-tolled, 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,” 52:13-15.

“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. 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 pro-



Y. E. A.



long his days, and the pleasure of Yahweh shall prosper in his hand," Isa. 53:3-10.

Let us esteem Him and glorify His name. Let us declare to believers and unbelievers alike, for He suffered for all. Yahshua the Messiah was grievously afflicted. That affliction continues to this day in the surroundings of the bulls and oaks of Bashan (corruption, idolatry, etc.). We will declare His affliction and sufferings to the world, if allowed to do so.

But He soon will return to the Mount of Olives. This next time will not be as a suffering and afflicted Messiah, but a glorious and conquering King. May that day come soon. HalleluYah!!!!

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