

# YHVH

## YESHUA HANAZTRI VEMELECH HAYEHUDIM

By Richard Samuel

For 1,400 years after the first Passover out of Egypt, the Passover lambs carried a little nametag of their owners before the Passover sacrifice. They had to keep the lamb for four days before the sacrifice. The tag would hang around the neck of the lamb; it was tied with a red cord – red is the symbol blood.

As the Jews prepared for the Feast of Unleavened Bread, they acquired a copper nametag bearing the family name, as I said. This tag was hung around the Passover lamb's neck with a red rope to identify their sacrifice.

Jesus (Yeshua), the Lamb of God, bore the name of God for all to see. Jesus is God's Passover Lamb sacrifice for the sins of humankind, once and for all. And let me add here right away, you'll notice that there are four colors that are always used by God in different areas. There's blue, purple, white and red. Red, we know, that's blood. **White**, that's purity, without sin. **Purple**, royalty, you know, the royal purple. And **Blue** stands for the sky, heaven, eternity. Red was used for the cord that the tag was attached to because the message of the sacrifice of the lamb is the shedding of the blood, the forgiveness of sin.

*Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. Hebrews 9:22*

There is a tremendous parallel between the first Passover in Egypt and the end of days. In reading through and trying to understand the Book of Revelation we discover that there is an obvious Passover imagery connected to it. And even though the fall Feasts describe the events that will occur prior to the Messiah's second coming, there is a Passover fulfillment associated with the last days.

The purpose of plagues that God poured out upon the Egyptians was to establish a name for Himself and to execute judgment against the gods of Egypt. So also in the last days God will pour out plagues of judgment on the earth to execute His judgment upon the ungodly of this world and to demonstrate as he did in Egypt so powerfully that He alone is God and there is none other.

God will vindicate the holiness of His great name. As the prophet Ezekiel said, "It is not for your sake O House of Israel that I am about to act, but for my holy name which you have profaned among the nations. Then the nations will know that I am the Lord, declares the Lord when I prove myself holy among you in their sight. I will magnify and sanctify myself and make Myself known in the eyes of many nations, then they shall know that I am the Lord."

When we read of the great signs and wonders, the plagues that God poured out on the Egyptians, the parting of the Red Sea, the supernatural provision of the manna and water in the wilderness we are awed by God's awesome demonstration of power. No other generation in history has ever witnessed the type of supernatural intervention as our ancient ancestors did at that first Passover.

Many overlook the fact that when we read about the Passover there were also awesome supernatural signs and wonders that took place on the day Jesus offered up Himself as the Passover Lamb. We know that the birth of Jesus into this world and His entire ministry was surrounded with signs and wonders and the supernatural. Why would we not think that His death, the most important fulfillment of prophecy and the ultimate meaning of Passover would not also be surrounded by supernatural events? There are incredible events that Jerusalem witnessed during Yeshua's Passover.

The hidden meaning of Pilate's Inscription that was nailed to the tree  
The darkness that covered Jerusalem  
The Voice of Jesus (Yeshua)  
The earthquake and the tearing of the Veil  
The opening of the Graves  
The Resurrection and the significance of First Fruits

### **THE HIDDEN MEANING OF PILATES INSCRIPTION**

I've got to give you a little bit of background here. We usually think that there's only one inscription over Christ at the Crucifixion. But actually, he showed us that there are three. The first three Gospels deal with the superscription, and it's translated "*inscription*," and the word "*charge*" is used. They would write a sign saying what the person was guilty of and tack that sign above the accused head, for example said, "He is a murderer," and they tack it up over his head, to tell everybody why he is being crucified. That is what it says in the first three Gospels. But in the gospel of John, it changes. The one that's listed in John is written by Pilate. It doesn't say in any of the other gospels that they were written by Pilate, but this one was written by Pilate, and it caused a very great stir among the Jewish leaders. They went to Pilate to demand that he take it down or change it. This is what Pilate said, "*What I have written I have written.*"

John 19:20 states that Pilate's inscription was written in three languages, Hebrew, Latin and Greek. Because a great majority of the Jewish people were in Jerusalem for the Passover, and Jesus was crucified in a public place, thousands must have read this inscription. The original Greek of Pilate's inscription, as recorded in John 19:19, is *Iesous O Nazaraios O Basileus Ton Ioudaion*. Because the Greek language is the language in which the New Testament was preserved, we have to construct the Hebrew and Latin from the Greek. And we can do that pretty easily. We must also arrive at an accurate English translation from the Greek. Now, ultimately, understanding the Hebrew is going to be the key to unlocking the hidden meaning in the inscription.

In the Greek language the name Jesus, Iesous, is the English transliteration of the Greek. The English transliteration of the Hebrew name is Yeshua. The second word in Greek, Nazaraios – which in English is translated as Nazarene. The actual Hebrew word transliterated into English is Hanazri. Did you notice the “Nazri,” Nazri, that’s *the Nazarene*. And the “Ha” is a prefix in Hebrew that says “*the*.” So HaNazri isn’t Hanazri, it’s “*the Nazarene*.”

In order to ascertain the hidden meaning of the inscription, it’s essential to comprehend certain unique aspects of Hebrew writing. In Hebrew studies, speaking or writing the first and last words of some written text implies the entire text. A good example of this is Jesus words on the tree. He spoke the first and last words of Psalm 22, which referred to the entire text of Psalm 22. And, in so doing, He indicated that He was the fulfillment of its prophetic picture.

Now in the same manner, the Jewish scribes of that day used a method of interpretation whereby the first letters of a sequence of words were combined in order to discern further meanings. In Hebrew this would be referred to as an **acrostic**. And if you want to emphasize the meaning, you make the first letter of each word big, or in bold style. This was particularly true if the first letters of the words were enlarged for emphasis. The Roman church borrowed this idea when they placed the four letters, INRI, on the crucifix. These are the first letters of the four words that make up the inscription in Latin. There are six or seven in English, but there’s only four in Latin. And the four in Latin are Iesus Nazarenus Rex Iudaeorum. INRI.

Jesus (Jesus) – that’s the “**I**,” Nazarenus (Nazerene), that’s the “**N**,” Rex (king), that the “**R**,” and Iudaeorum (Jews) starts with an “**I**,” those four letters four letters “**INRI**” were the Latin inscription that was put up on the tree above Jesus head..

But the hidden meaning in Greek or Latin is entirely lost unless we go back to the original Hebrew. The religious leaders of the day related to their own God-given language. And was the cause of their alarm.

What was there about this inscription that so upset the religious leaders?

*Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, AND KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. **The chief priests of the Jews protested to Pilate, "Do not write 'And King of the Jews,' but that this man claimed to be king of the Jews."** Pilate answered, "What I have written, I have written." John 19:20-22.*

In Hebrew the words *Yeshua, the Nazarene and King of the Jews* is translated in Hebrew as:

**YESHUA HANAZTRI VEMELECH HAYEHUDIM.**

The first letters of each Hebrew word forms the word **YHVH** or the transliteration **Yod-Hey-Vav-Hey**. This was known as the tetragrammaton, the unutterable (unspeakable) name of God, instead the ancients used the name Lord (Adonai). The name of God in ancient Israel was considered too awesome and sacred to even be spoken. Nothing could compare to this title whose name is above every other name.

This sacred name of Yahweh was only to be pronounced by the High Priest once a year during Yom Kippur. It was for this reason that the religious leaders wanted this inscription removed from the tree because it identified Jesus as **YHVH**.

The name **HaNatzri** means **Nazarene**.

This word comes from the root word natzar meaning to watch, guard, protect and keep. This meaning is expressed in Isaiah 27:3 where the Lord is described as the watchman and keeper of his vineyard (Israel).

*I, the Lord am the keeper (natzar). I water it every moment. I guard it night and day. He who keeps Israel shall neither slumber nor sleep.*

This word is also rooted in the word **branch**. Zechariah 6:12- *Then say to him, thus says the Lord of hosts, Behold a man whose name is **branch**, for he will **branch** out from where He is, and He will build the temple of the Lord* verse 13, Isaiah. 27:6- *Those who come He shall cause to take root in Jacob; Israel shall blossom and bud, and fill the face of the world with fruit.*

The inscription, “**Yeshua, the Nazarene, and King of the Jews**” in a very prophetic and profound way was a sign of who Jesus was, the Lamb of God prophetically promised to Abraham. The story of Abraham and Isaac is a wonderful foreshadowing of Jesus being offering as the son of promise by His Father. Abraham told his son Isaac that God will provide the lamb for the offering. Over 4000 years later, God did provide the Lamb, Jesus, the Lamb of God.

To fully appreciate the symbolic importance, there was a Passover tradition I mentioned before that was practiced at the time of Jesus. As the Jews prepared for the Feast of Unleavened Bread, they purchased a copper name tag bearing their family name. This tag was hung around the Passover lambs neck to identify their sacrificial lamb. So, too, God’s Passover Lamb and His name was clearly marked on this inscription place on His crucifixion tree for all to see and understand that Jesus is the ultimate Passover sacrifice for the sins of the world, once and for all time.

## **THE DARKNESS**

Mt. 27:45-46- *From the sixth hour darkness fell upon the land until the ninth hour.* This would have been from noon to 3 pm. In the middle of the day a blanket of darkness covered Jerusalem. This was one of the plagues that God afflicted Egypt with. Exodus 10:21: *“Then the Lord said to Moses, stretch out your hand toward the sky, that there*

*may be darkness over the land of Egypt, even a darkness which may be felt. So Moses stretched out his hand toward the sky, and there was thick darkness in all the land of Egypt for three days.”*

The word for **darkness** used in the Matthew account is skotos, in the Greek meaning a heavy darkness. This supernatural darkness lasted for three hours paralleling the three days in Egypt. The type of darkness mentioned during the time that Jesus was being crucified was not only a physical darkness but a heavy oppressive spiritual darkness. The overpowering nature of this darkness had to do with the spiritual powers of darkness that were hovering around Jesus as He was dying on the tree. There were evil, oppressive forces that permeated Jerusalem at the time of His crucifixion.

What does Paul say in Ephesians 6:12?

*“For our struggle is not against flesh and blood but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.”*

The darkness that descended upon Jerusalem during those three hours was a darkness that not only obscured the sun but it was an evil and satanic presence that could be felt by the people. There were mocking spirits that were taunting, insulting, and hurling abuse at the Savior of the world, Jesus. Matthew. 27:28-31, 39-44

We have a graphic prophetic picture of this in Psalm 22. This is one of the most graphic pictures of Jesus death by crucifixion in the Bible.

*“They opened wide their mouth at me, as a ravening and roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within me. My strength is dried up and my tongue cleaves to my jaws. For dogs (gentiles) have surrounded me. A band of evildoers has encompassed me.*

*They pierced my hands and my feet. I count all my bones. They look, they stare at me. They divide my garments among them. And for my clothing they cast lots.”* In addition to Jesus experiencing the tremendous pain of crucifixion and bearing the burden of sin, He also had to deal with a heavy evil presence around Him.

## **THE VOICE OF GOD**

The scriptures indicate that Jesus spoke with a loud voice just before he died. Matthew 27:45-50. Considering Jesus physical condition of being scourged, his hands and feet pierced through, bleeding and dying, His mouth dry and parched and in being in such agony, it is difficult to imagine that He could have spoken with a loud voice. Yet the scriptures say it was a loud voice. It is believed that this was no ordinary voice, Jesus spoke, but a voice supernaturally empowered by God. In verse In Matthew. 27:50 the Greek word translated “*loud*” comes from the root word “*megas*” (great in form, size or measure – like a megaphone).

This same word refers to the supernatural voices spoken by the angels in the book of Revelation. Rev. 5: 11-12/ 14:6-7. As the angels in the book of revelation announce the various judgments, it says they will speak with a loud voice so that all of the earth could hear. This same word is used to describe the kind of loud voice that Jesus cried just before His death. As Jesus hung on the tree He was fulfilling the role of our eternal high priest in His sacrifice. This event paralleled God's empowering of the High Priest on the Day of Atonement.

It is recorded in Jewish writings that when the High Priest recited the tetragrammaton, (the name of God) **YHVH** on Yom Kippur, God empowered His voice so that this unutterable name could be heard by all the multitude of people. This in itself was a great miracle.

When the Torah was given to Israel on Mt. Sinai, it was written, Moses spoke and God answered in a voice that thundered. Ex. 19:19. We probably never thought of how a huge multitude of 2 million people could hear Moses speaking unless God empowered His voice.

Similarly the same was true of the High Priest. God would project his voice so loud that the entire nation could hear the unutterable name of God Spoken on Yom Kippur. So also, Jesus was empowered to speak with the voice of Adonai (Lord). It is believed that Jesus, who is the High Priest, spoke with a voice so powerful that it thundered and echoed from the Mount of Olives throughout all of Jerusalem so that all the inhabitants of Jerusalem could hear His final cry. *Eli, Eli Lama Sabachtahani. My God, my God why hast thou forsaken me?* John added that Jesus spoke the words *'It is finished.'* And He bowed His head and gave up His Spirit.

If you could imagine the words *"it is finished"* resounding throughout all of Jerusalem. One could only wonder what the people would have thought. This was no ordinary crucifixion. As the Roman Centurion said, *"truly this was the Son of God"*.

## **THE EARTHQUAKE & THE VEIL OF THE TEMPLE WAS TORN**

Matthew 27:51

At the precise moment of Jesus death Matthew records there was an earthquake in Jerusalem. Biblical and historic sources indicate that the main damage sustained during this earthquake was limited to the temple area and the tombs located on the Mount of Olives.

It was no coincidence that the tearing of the temple veil, occurred at the precise moment of Jesus death. Most biblical commentators have always taught that the veil in front of the Holy of Holies was rent in two. However, there were actually two veils in the temple; one in front of the Holy Place, at the eastern entrance to the temple and another separating the Holy Place from the innermost Holy of Holies at the Western most point of the temple. Hebrews 9:2-3/ Exodus 26:31-33

There was also a very large set of wooden doors behind the outer veil entering into the Holy place. These doors would be closed when the temple was not in use by the people for temple prayer. If it was the inner veil in the holy of holies that was torn, Josephus, the great Jewish historian of the first century, recorded that a great veil hung over the entrance, the Porch to the outer temple. This huge exterior veil was beautifully embroidered in blue, white, scarlet and purple. The veil measured 82.5 feet in height, 24 feet in width and about three inches thick. Due to its great size, the veil of the temple was easily visible from the summit of the Mt. of Olives. Matthew 27:51 says, "*The veil of the temple was torn in two from top to bottom and the earth shook, and the rocks were split.*"

Historical evidence indicated that an earthquake cracked the supporting beam or lintel of the door frame to which the veil was attached.

This caused the veil to tear. Josephus in his writings records that there was a quaking in the temple, before it was destroyed in 70 A.D. The Talmud also spoke of a quaking 40 years *before* the destruction of the temple in 70 A.D. Other Jewish writings also recorded this event.

As the earth shook, it is believed this 30 ton lintel was cracked, ripping the huge veil in two from top to bottom. But something else profound happened. Early Jewish records show that the door into the Holy Place, where the veil hung, mysteriously opened of their own accord the same time when Jesus was crucified- Yoma 39b. What all of Israel witnessed was the symbolic removal of the spiritual separation that existed between God and man. From that moment every person who believes in Jesus is given direct access into God's Holy presence.

*Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.* Hebrews 10:19-23

Early historic sources seem to indicate that the only damage sustained during this earthquake was limited to the temple area and the tombs located on the Mount of Olives. But the cracked lintel not only tore the temple veil but, Jewish writings record that the council chamber of the Sanhedrin was destroyed. This was the place where the Jewish leaders plotted Jesus death and performed a mock trial. From that time forward the Sanhedrin was forced to hold their meetings in another location on the temple mount. No one else was ever tried in the place where Jesus was.

It is also believed that the Kidron Bridge collapsed or became impassable during this time. According to Josephus, when the Romans attacked Jerusalem in 70 AD there was no access to the city from the Kidron Valley. The reason why this was so significant was because this was the ritually clean path used by the priests for all the sin sacrifices brought from the temple to the Mt. of Olives. The path for the temple sacrifices was no longer accessible!

Another supernatural sign recorded in the Talmud, was that from his crucifixion until 70 AD, the scarlet wool of the scapegoat no longer miraculously turned white on Yom Kippur indicating forgiveness of sins. It remained red, prophetically demonstrating that Jesus sacrifice was sufficient for all time.

### **THE GRAVES OF THE DEAD WERE OPENED AND MANY SAINTS WERE RAISED TO LIFE.**

Matthew 27:52-53: As the ground continued to shake, the tombs on the Mt. of Olives were opened and many bodies of the saints and prophets of old that had fallen asleep were raised.

Note that though the graves were opened at this point, the dead did not resurrect until after Jesus resurrected. He was the first to rise from the dead and then the saints also were resurrected and became witnesses to many in Jerusalem giving testimony of what had happened.

For 40 days after Jesus resurrection these risen saints continued to give testimony among the living of Jesus and it is believed that they rose together with Jesus in His ascension.

They did not go back into their graves. When Jesus returns again, the scriptures say that dead in Messiah will rise first and we who are alive and remain will be caught up together with them in the clouds. It will be at this time when every believer in heaven and on earth will be given a new resurrected body. Amen!

Between Pesach (Passover) and Shavuot (Pentecost) there is a special period of time called Sefirat Ha-Omer (Counting of the Omer). The practice of counting the Omer comes from the commandment in the Torah Leviticus 23:15-16

*“And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbath’s shall be completed. Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord. You shall bring from your habitations two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the first fruits to the Lord.”*

According to Jewish tradition, the counting is done in the following prescribed manner. After the evening prayers, a blessing is recited, *“Blessed are You, Adonai our God, King of the Universe, Who has sanctified us with His commandments and commanded us to count the Omer.”* Then the counter simply states, *“Today is first day of the Omer, then the second day, third day etc.* This blessing is recited every day for the 40 days.

One of the customs for the counting of the Omer is to also recite Psalm 67 each day. After the introductory line, this Psalm has forty-nine words in the original Hebrew, corresponding to the forty-nine days of Sefirat Ha-Omer. It also has seven verses,

corresponding to the seven weeks of the Omer. (Don't try and count it in the English there are 108 words). Hebrew uses fewer words than English does.

The Psalm is seasonally appropriate because of its harvest motif. It is spiritually appropriate because it speaks clearly of God's salvation — Jesus — being made known over all the earth. Read Psalm 67.

One tradition links the seven verses to the seven arms of the Menorah, and “the forty-nine words in the psalm ... to the number of the cups, knobs, flowers, and lamps of the Menorah which add up to 49. It is suggested that whenever one recites the first verse, one actually has in mind that he is lighting the Menorah in the Temple. Psalm 67:1 *“God be merciful to us and bless us and cause your face to shine upon us that your way may be known in all the earth your salvation among all nations.”*

This Psalm is especially appropriate not only because it fits within the forty-nine days, or seven weeks, of the count, but also because it is a bridge between Pesach and Shavuot. The counting of the Omer brings us to Shavuot also called the Festival of Weeks. Spiritually, Passover is incomplete without Shavuot.

The four spring feasts represents the four-fold plan of redemption in our lives. Passover represents the provision for our salvation. When I see the blood I will pass over you. Unleavened Bread speaks of the Messiah's sinless life and how he was the perfect sacrifice for sin. It also speaks of the commandment to separate ourselves from sin to come out of Egypt and be a holy people. First fruits represent the resurrection power we have in the Messiah because of Jesus' victory over death when He rose from the dead and conquered sin and death.

The counting of the Omer during the 49 days symbolizes our spiritual walk as believers and is the connection between First Fruits and Shavuot. For the New Covenant believer the feast of Shavuot represents two things, the giving of the law at Mount Sinai and the giving of the spiritual law in Jerusalem when the Holy Spirit was poured out in awesome power on the 120. Shavuot reminds us of the indwelling and empowering presence of the Holy Spirit in the life of the believer.

We cannot walk or work out our salvation without the Holy Spirit. The promise of Salvation without the Holy Spirit would leave us spiritually dead with no life in us. It is the Spirit that gives life the flesh profits nothing. It is the Spirit of God that activates the life of God in us. He breathes His Spirit in us and we become a new and living creation. If any man is in Messiah he is a new creation...

The counting of the Omer is an important mitzvah for believers because of its connection to Shavuot and the resurrection of Jesus.

Leviticus 23:10, 11 says that. *“When you enter the land I am going to give you and you reap its harvest, bring to the priest an Omer of the first grain you harvest. He is to wave*

*the sheaf before Adonai so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath”.*

The commandment to bring the first sheaf of the harvest to the Temple was of great significance to the disciples in Jesus day. However minor First fruits may have been thought of as a harvest festival, the Omer had major messianic significance. It was on the same day that Jesus was tried before the priests and judges of the Sanhedrin that appointed members of the Sanhedrin were sent out to a barley field not far from Jerusalem to reap the first fruits of the barley harvest.

On the same day that Jesus was bound to the tree and crucified, the Sanhedrin bound up the standing barley into bundles while it was still attached to the ground so that it would be easier for them to reap the sheaf on the feast of First Fruits.

After the sun had set and the Sabbath was over, just hours before Jesus rose from His tomb, the barley was reaped and collected in three baskets. That night the baskets of grain were carried to Jerusalem. They were delivered to the priests in the Temple. The harvest ritual of gathering this barley Omer was for a special first fruits offering to the Lord.

According to Torah, no grain or produce from the New Year’s crops could be used or eaten until the first Omer of grain to ripen was harvested and brought to the Temple. Barley is the first grain to ripen in Israel, so the Omer was always a barley sheaf. The commandment of the barley Omer was to remind Israel that the land and its produce first belonged to God. The produce of the land could not be enjoyed until Adonai had received His due. He is the one who gets the first fruits. Until the barley Omer was harvested and offered in the Temple, the rest of the crops were not deemed kosher.

So it was that very night, while Jesus still ‘*slept*’ in the grave that the priests in the Temple were threshing, roasting and grinding the barley Omer into flour. While Jesus was passing those last silent hours before his awakening from the grave, the priests were refining the freshly milled flour by sifting it through 13 sieves.

But even before the flour was ready for the altar, the women had already discovered the empty tomb of Jesus and reported it to the disciples. And while the disciples were trying to imagine what had become of Jesus body, the priesthood was busy mixing the barley flour with oil and frankincense to make it into a bread offering.

As Mary encountered the risen Messiah in the garden, the High Priest was waving this wave offering before the Lord offering it on the altar as a memorial portion. Along with this barley bread offering of the Omer, a single lamb was also offered as a burnt offering.

By divine design, the rituals of offering the barley Omer in the Temple and the burnt offering coincided with the time Jesus was in the grave awaiting His appointed time of resurrection. This symbolism is very meaningful. Just as the first Omer (measure) of barley was brought as a first fruits of the whole harvest, so too Messiah’s resurrection was a first fruits of the resurrection of the dead.

This is the imagery Paul uses when he wrote the words, “*Messiah has indeed been raised from the dead, the first fruits of those who have fallen asleep.*”

The message of this study I really want you to understand is the importance of the resurrection. Why the resurrection of Jesus is so important. It represents the greatest historical event in all of history. Without the resurrection our faith is worthless. If there was no resurrection of Jesus that means that we have been living a lie ever since we came to faith.

We are all guilty of being false witnesses because we have testified that Jesus was raised from the dead. *If Messiah did not rise from the dead, then our faith is worthless and we are still in our sins. If we have only hoped in Messiah in this life then we are of all men most to be pitied.* This was the apostle Paul saying this.

*But as the word says, but now Messiah is risen from the dead, and has become the first fruits of those who have fallen asleep.*

The resurrection is an historical reality. If we believe that the scriptures are historically accurate then we can trust that what it says is true. If the tomb of Jesus is empty and He rose from the dead than all of mankind must personally confront this unmistakable reality. Jesus said, “*I am the resurrection and the life*”.... Do you believe this? If you don’t believe this then at some point in your life you will have to confront this issue and decide on what side of the fence you will be on.

1 Corinthians 15, one of the greatest chapters in the Bible. If chapter 13 is called the great “*love chapter of the Bible*” then 1 Corinthians 15 is called the great “*resurrection chapter*”. Paul the apostle summarizes the essence of the entire gospel in vs. 3 and 4 Jesus died for our sins according to the scriptures. He was buried. He rose again on the third day according to the scriptures.

The resurrection of Jesus is without question the most pivotal truth to our faith. Paul makes it clear in verses 5-11. The Torah says on the evidence of two or three witnesses every fact is confirmed. In any court of law the evidence of two witnesses can determine a person’s guilt or innocence. Paul establishes unmistakable evidence that there were more than two witnesses that testified that they saw Jesus after He was crucified.

All of his post-resurrection appearances fell within the days of the Counting of the Omer. On the first day of the Omer, He appeared to Mary and to two of our number while they traveled to Emmaus. On the second day of the Omer He appeared to the Twelve. On the ninth day of the Omer, He appeared to the disciples again and Thomas. During the counting, He appeared to 500 and then to James. During the counting, He appeared to seven while they fished on the sea. On the 40th day of the Omer, He led His disciples to a hill near Bethany, and He ascended into heaven. Before He ascended, He commanded us not to leave Jerusalem, but to wait there for the promise of the Father. There were well over 500 people who witnessed and testified of the resurrection of Jesus.

## **What does His resurrection mean?**

It affirms the deity of Jesus- Jesus said in John 10:18 - "*I lay down my life that I may take it again. No one takes 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.*"

Jesus was no ordinary man. If I told you that I would suffer many things and that I would be delivered into the hands of evil men and I would be killed but three days later I would raise from the dead. You would all think I have lost my mind. How can you predict your death and then say that you will rise from the dead. Yet this is what Jesus said over and over again. Whenever He spoke of His death He always spoke of His resurrection. Matthew. 16:21/ 1:9, 22-23, 20:18-19, John 2:18-22. The Jews therefore answered and said to Him. *What sign do you show us? Jesus answered, destroy this temple, and in three days I will raise it up.*" When Jesus said I am the resurrection and the life. He who believes in me shall live even if he dies. If He was merely a man how could He make such a statement? He who believes in me shall live even if he dies. Revelation 1:4-8

Jesus resurrection demonstrates that death was never part of God's plan. The wages of sin is death but the gift of God is eternal life. *He who believes in the son has life and he who does not believe in the son does not have life. These things have I written in order that you might have eternal life.*

The point is that life continues. It does not end with your final heartbeat and breath. It didn't end for Jesus and it doesn't end for anyone.

Jesus died and came back from the other side...and has returned to tell us that for all people who receive His forgiveness ...all is well, on the other side. Life does not end after your last heartbeat. Life continues, only in a different way. *We will all be changed in a moment in the twinkling of an eye.* This perishable body will one-day be imperishable. It will not age, we will not need to sleep, or eat if we don't want to. We will not feel pain, experience sorrow or any of the trials of this life. Our life will be pain, trouble and stress free for all eternity.

The resurrection delivers us from the fear of death 1 Corinthians. 15:54-57 and Hebrews 2:14-15. Death is not the end. He delivered us because we know that death is not the end but it is only to doorway into eternal life.

By believing in Him you may have life in His name. "*These things have been written that you may believe that Yeshua is the Messiah the Son of God and that believing you may have life in His name.*" John 20:30