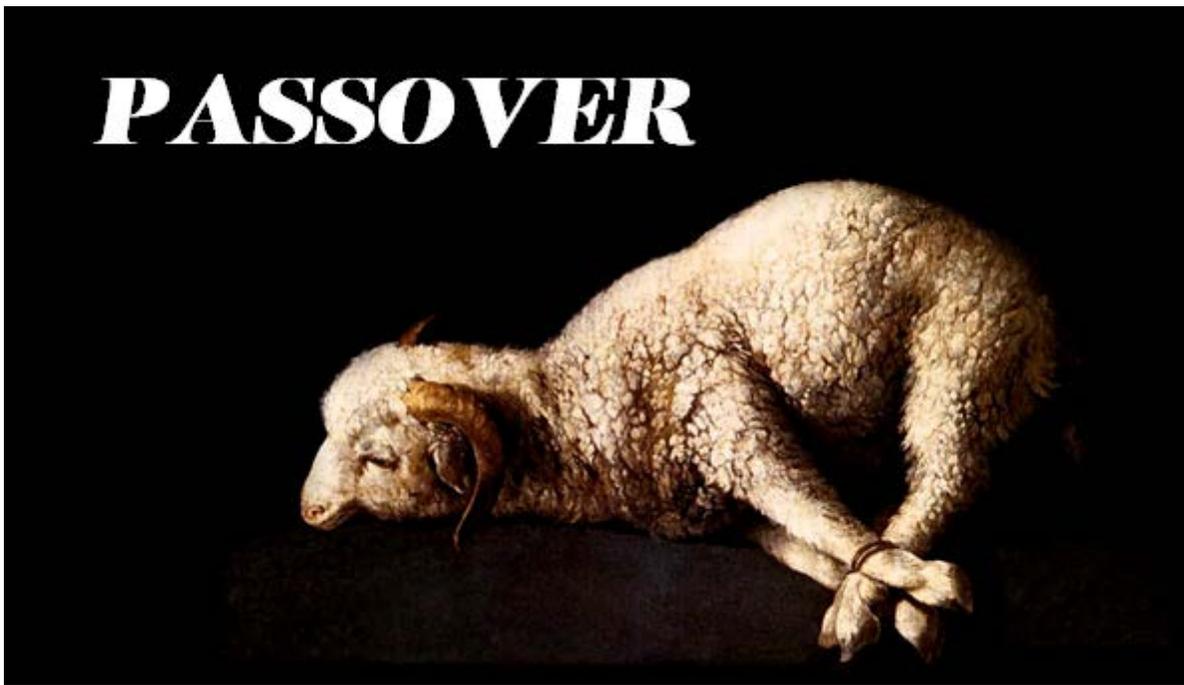


PASSOVER VII



Exodus 13:17 And it came to pass when let go Pharaoh את־ the people go, that Elohim led them not *through* the way of the land of the Philistines, although that *was* near; because Elohim said, Perhaps the people *will* change their minds when they see war and they *will* return to Egypt. C-MATS

Question: Why did יהוה take his people into the desert? Since the war-like Philistines were sure to fight the Hebrew “invaders”, יהוה knew that the people would lose heart and return to Egypt. יהוה took them so far from Egypt that it would be difficult for them to consider returning. If the return had been quick and easy, some would have attempted the journey back to Egypt. יהוה wanted them to be in circumstances where they would have to see constant miracles in order to survive. This would teach them to walk in faith. (Chumash)

Question: Do we have an eyewitness account of the events that took place in Egypt? After his successor’s death, the Old Kingdom of Egypt fell into utter and complete ruin. A papyrus dating from the end of the Old Kingdom was found in the early 19th century in Egypt. It seems to be an eyewitness account of the events preceding the dissolution of the Old Kingdom. Its author, an Egyptian named Ipuwer, writes:

“Plague is throughout the land. Blood is everywhere. The river is blood. That is our water! That is our happiness! What shall we do in respect thereof? All is ruin! Trees are destroyed. No fruit or herbs are found... Forsooth, gates, columns, and walls are consumed by fire. Forsooth, grain has perished on every side. The land is not light [dark]. (Source: A.H. Gardiner, Admonitions of an Egyptian Sage from a hieratic papyrus in Leiden (1909).)”

18 But led about Elohim את the people through the way of the wilderness of the Red Sea: and the Children of Israel went up harnessed (fully armed) out of the land of Egypt. C-MATS

Question: Why did the Israelites leave armed? They would need their weapons in the war with Amalek and in the wars with Sihon and Og and Midian, for the Israelites killed them with the point of the sword. יהוה was their constant source of protection, so they really did not need to arm themselves. (Chumash)

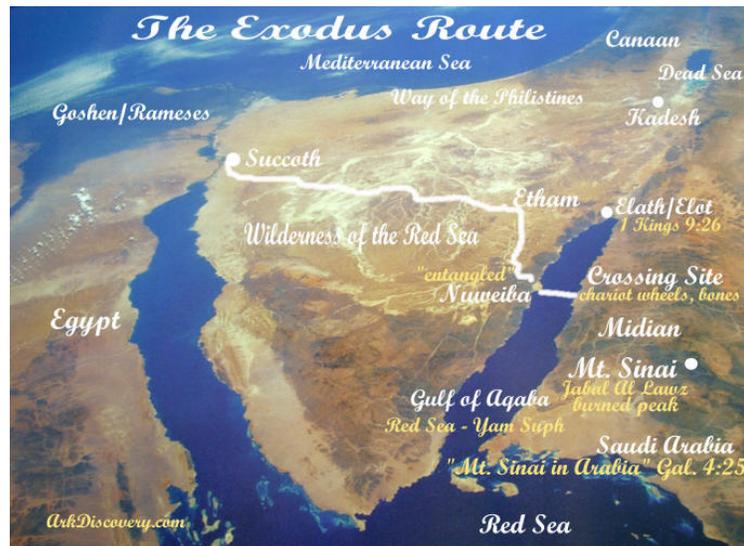
19 And took Moses את the bones of Joseph with him: because Joseph had sworn to את Children of Israel saying. Elohim will certainly visit אתכם you; and you will carry up את my bones away from here אתכם with you. C-MATS



"And the bones of Joseph . . . carried they in bundles."—/Joh. xxix. 26.

Moses carries Joseph's Bones

Question: What else was Joseph asking his brothers to do? He made his brothers swear in this manner. We learn from this that the bones of all his brothers (head of the tribes) they brought up out of Egypt with them as it is said "with you". (Chumash)



20 And they took their journey from Succoth and encamped **בְּאֶתְמֹתַיִם** in *Etham* at the edge of the wilderness. 21 And **וַיֵּהוּדָה** went before them by day in a pillar of a cloud to lead them *along* the way; and by night in a pillar of fire to give them light to *travel* by day or night. C-MATS



By day and by night

Question: Did the Israelites travel by day and night? Such a large camp could travel only a short distance at a time, so they would advance a bit by day and halt to rest and then advance a bit further in the evening. The two pillars made it possible for them to travel whenever it was necessary. (Chumash)



The pillar of fire by night

22 He did not *ever* take away the pillar of the cloud by day or the pillar of fire by night from the people. Exodus 14:1 And יהוה spoke to Moses saying, 2 Speak to *the* Children of Israel that they turn *around* and encamp in front of Pi-hahiroth between Migdol and the sea opposite Baal-zephon: before it you will encamp by the sea. C-MATS

Question: Where were the Israelites? Pi-hahiroth was an Egyptian fortress and Baal-zephon was probably an idol temple, where a continual guard, watch, or light was kept up for the defense of one part of the haven, or as a guide to ships. These places were probably two fortified places, which guarded the mouth of the valley, or the straits which led to the Red sea. (Chumash)

Question: Why did יהוה take the Israelites back to Baal-zephon? Baal-zephon was the only idol of Egypt that had not been destroyed before the Exodus. Baal-zephon (בעל צפון) is a Hebrew name which means 'lord of the north', and refers to a god the Hellenes knew as Zeus Kasios, the god of Mount Aqraa on the Syrian shore, who was associated with thunderbolts, the sea, and a protector of maritime trade. יהוה would make a mockery of this god by opening up the sea and allowing His Children to walk through it and destroying the Egyptian army in it. (Chumash)

3 For Pharaoh will say about *the* Children of Israel, They *are* entangled in the land. The wilderness has shut them in. C-MATS



Wadi Watir-route to the sea

4 And I will harden את the heart of Pharaoh so that he will follow after them; and I will be honored by Pharaoh and his entire army; so that the Egyptians may know that I am יהוה. And they did so. 5 And it was told to the King of Egypt that the people had fled: and the heart of Pharaoh and his servants was turned against the people and they said, Why את this have we done that we let go את of Israel from serving us? C-MATS

Question: Who hardened Pharaoh's heart? It is את who hardens Pharaoh's heart to chase after את Israel, so that the Egyptian army may be completely destroyed. (C-MATS)

Question: Who told the King what the Israelites were doing? Pharaoh had sent spies to accompany the Hebrews and see what they would do at the end of three days. They returned and reported that the Hebrews had no intentions of coming back to slavery. Upon hearing this, the attitude of Pharaoh and his courtiers became transformed and they regretted having freed the Hebrews. (Chumash)

6 And Pharaoh made ready אָתָּה his chariot וְאָתָּה and his people took with him. C-MATS

Question: Why did Pharaoh prepare his chariot? Pharaoh set an example for his people by preparing his own chariot and leading his army in pursuit. He attracted his nation by persuasion telling them that he would share the spoils with them and that he would join them in bringing back the fugitives unlike other kings who bask in luxury while their subjects endanger themselves. (Chumash)

7 And he took 600 chosen chariots and all the chariots of Egypt and captains over every one of them.

Question: The Torah says in Exodus 9:6 “**And did אָתָּה יהוה that thing on the next day and all the cattle of Egypt died**”, so they could not come from the Egyptians. They did not belong to the Israelites, because Torah says in Exodus 10:26 “**Our cattle will go with us also; not a hoof will be left behind.**” Now where did all these animals come from to drive the chariots? They belonged to those who feared the word of יהוה in Exodus 9:20: **He that feared אָתָּה the word of יהוה among the servants of Pharaoh made flee אָתָּה his servants וְאָתָּה and his cattle into their houses.** (Chumash)

Jashar 81: And the Egyptians buried all their first born whom יהוה had killed, and all the Egyptians buried their slain for three days. And the children of Israel traveled from Succoth and encamped in Ethom, at the end of the wilderness. And on the third day after the Egyptians had buried their first born, many men rose up from Egypt and went after Israel to make them return to Egypt, for they repented that they had sent the Israelites away from their servitude. And one man said to his neighbor, “Surely Moses and Aaron spoke to Pharaoh saying, “We will go a three days' journey in the wilderness and sacrifice to יהוה our Elohim.” Now therefore let's rise up early in the morning and cause them to return, and it will be that if they return with us to Egypt to their masters, then will we know that there is faith in them, but if they will not return, then will we fight with them, and make them come back with great power and a strong hand.” And all the nobles of Pharaoh rose up in the morning, and with them about seven hundred thousand men, and they went forth from Egypt on that day, and came to the place where the children of Israel were. And all the Egyptians saw Moses and Aaron and all the children of Israel were sitting eating and drinking and celebrating the feast of יהוה. And all the Egyptians said to the children of Israel, “Surely you said, We will go a journey for three days into the wilderness and sacrifice to our יהוה and return. Now therefore this day makes five days since you left, so “why don't you return to your masters? “ And Moses and Aaron answered them, saying, “Because יהוה our Elohim has told us, “You will not have to return to Egypt, but we will go to a land flowing with milk and honey, as יהוה our Elohim had sworn to our ancestors to give us. “ And when the nobles of Egypt saw that the children of Israel did not listen to them and return to Egypt, they prepared themselves to fight with Israel. יהוה strengthened the hearts of the children of Israel against the Egyptians, so that they gave them a severe beating, and the battle was severe against the Egyptians, and all the Egyptians fled from the children of Israel, and many of them perished by the hand of Israel. And the nobles of Pharaoh went to Egypt and told Pharaoh, “The children of Israel have fled, and will not return to Egypt”. Pharaoh heard this thing, and his heart and the hearts of all his subjects were turned against Israel, and they repented that they had sent

Israel away; and all the Egyptians advised Pharaoh to pursue the children of Israel to make them come back to their burdens. They said each man to his brother, “What is this which we have done, that we have sent Israel from our servitude?” יהוה strengthened the hearts of all the Egyptians to pursue the Israelites, because יהוה desired to overthrow the Egyptians in the Red Sea. Pharaoh rose up and harnessed his chariot, and he ordered all the Egyptians to assemble, not one man was left except the little ones and the women. And all the Egyptians went with Pharaoh to pursue the children of Israel, and the camp of Egypt was an exceedingly large and mighty camp, about one million people. And the whole camp pursued the children of Israel to bring them back to Egypt, and they reached them encamping by the Red Sea.

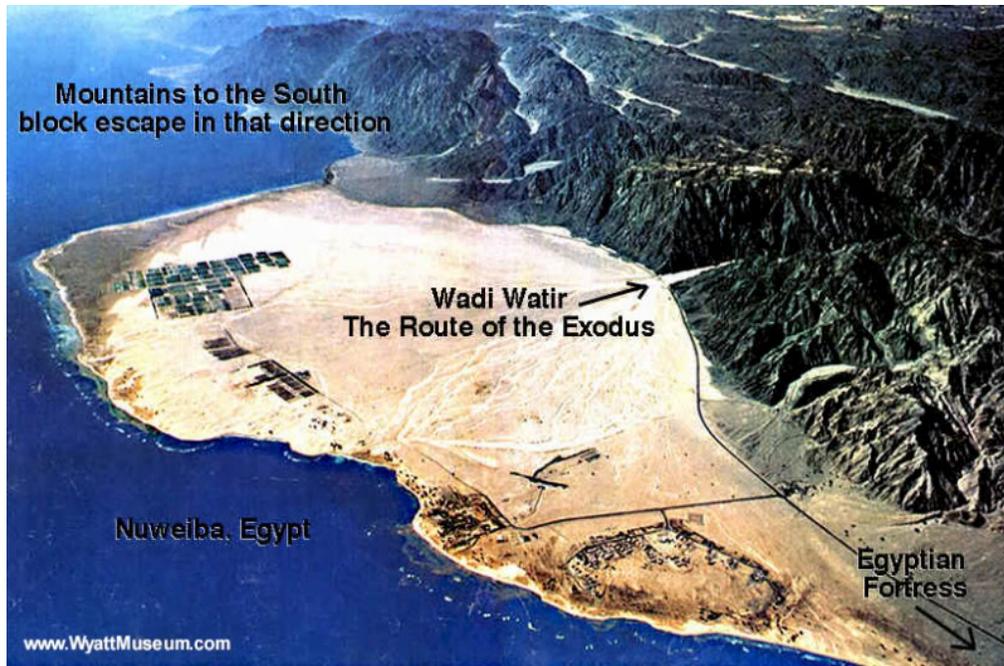
8 And hardened את-יהוה the heart of Pharaoh, King of Egypt and he pursued the Children of Israel: and the Children of Israel went out boldly. C-MATS

Question: What does it mean by “went out *boldly*”? The Hebrews left Egypt with banners, song, and celebration thus proving that they did not plan to return to slavery. (Chumash)



The Egyptians followed the Israelites

9 But the Egyptians pursued them. All the horses and chariots of Pharaoh and his horsemen and his army overtook אותם them encamping by the sea beside Pi-hahiroth (*mouth of gorges*) in front of Baal-zephon (*lord of the north*). C-MATS



10 And when Pharaoh drew near and lifted up *the* Children of Israel אֶת־ their eyes and saw the Egyptians marching after them, they were very afraid: and *the* Children of Israel cried out to יהוה. 11 And they said to Moses, Have you taken us away to die in the wilderness because there were no graves in Egypt? Wherefore, אֵת־ this have you dealt with us *this way* and carried us out of Egypt? 12 Didn't we tell you in Egypt to leave us alone, so we may serve אֶת־ *the* Egyptians? *It had been* better for us to serve אֶת־ *the* Egyptians, than *to* die in the wilderness. 13 And Moses said to the people, Fear not. Stand still and see אֶת־ *the* salvation (Yeshuwah) of יהוה, which He will show to you today: אֶת־ *the* Egyptians רְאִיתֶם *you see* today, לְךָ־אֵתֶם *you will see them* never again. C-MATS

Question: What did the Israelites do when they saw the Egyptians coming? When the Israelites saw Pharaoh's army they become fearful, but Moses said to "Fear not. Stand still and see אֶת־ *the* salvation (Yeshuwah) of יהוה" Again this is a perfect picture of the Yah-head, יהוה working through אֵת as ONE and they work the same way today. (C-MATS)

Question: Why do you think יהוה sometimes puts barriers in our path that make it difficult to accomplish something worthwhile? At first glance barriers seem to be nothing but a hindrance. But actually they are very helpful tools to help us accomplish great things. In order to do something worthwhile -- whether to change the world, or change ourselves -- it takes a lot of strength, courage, and willpower. These traits have to be developed. When we first start to do something worthwhile, יהוה often places a barrier in our way. But not in order to stop us. But rather to test us and see if we're really dedicated enough to our cause to push on. When we jump in despite the barriers, often they will disappear, and we will emerge from them as a stronger people who are able to accomplish greater things than we could before. In a spiritual sense, it's no different from an athlete who gets in better and better shape by pushing himself to do more and more at each workout. He welcomes the barriers as an opportunity to grow, and so should we.

Question: "All beginnings are difficult." How do you understand this? How can this knowledge empower a person? Human nature is to resist change. This includes attempting something new. This resistance is known as the force of inertia. Because of this it is likely that, when we find ourselves at the beginning of any given task, it is going to seem especially difficult to us. This is only a temporary phase. Once we go beyond the inertia, things become much easier. יהוה helps us after we make that first step of faith.

Question: Can you think of something you never thought you could accomplish, but once you tried with יהוה's help you found you really could?

14 יהוה will fight for you, וְאַתֶּם and you shall hold your peace (be silent). 15 And יהוה said to Moses, Why do you cry to me? Speak to the Children of Israel to move forward: 16 וְאַתָּה And you (Moses) lift up אֶת־ your rod and stretch out אֶת־ your hand over the sea and divide it: and the Children of Israel will go on dry ground through the midst of the sea. C-MATS



יהוה parts the Red Sea

17 And I, behold, will harden אֶת־ the hearts of the Egyptians and they will follow them: and I will gain honor for Me by Pharaoh and his entire army upon his chariots and upon his horsemen. 18 And the Egyptians will know that I am יהוה, when I have gained honor by Pharaoh, upon his chariots and upon his horsemen. C-MATS

Question: Who did יהוה want to know that He is Almighty? The entire country of Egypt would hear of the miracle at the sea and would be moved to repent and recognize the majesty of יהוה. (Chumash)



The Pillar of Fire

19 And the Angel of Elohim, who went before the camp of Israel, left and went behind them; and the pillar of the cloud went from before their face and stood behind them: 20 And the Angel of Elohim came between the camp of the Egyptians and the camp of Israel; and it appeared as a cloud and darkness to them, but it gave light by אֵת־ night to the Israelites: so that no one came near the other all night.
C-MATS

Question: We all get afraid at times, but we don't have to let our fear get the best of us. The Israelites became very afraid when Pharaoh and his brutal army chased after them. But Moses calms them down, telling them to try their best not to fear and, with יהוה's help, things would be okay. Even if we can't be fearless, by looking at things the right way, we *can* come to -- fear 'less.' Why do you think that remembering that יהוה is with us helps us to have more courage? יהוה is everywhere, loving and all-powerful. If we remember that He's always by our side, helping us we can gain a tremendous amount of courage and will feel many of our fears melt away.

Question: Do you think it is possible to never be afraid? Even the bravest person will experience at least some amount of fear, but we can certainly do much to control the extent of our fears and function better even when afraid.

Question: What do you think might be the relationship between fear and faith? Faith, from the Hebrew perspective, means realizing that life's events aren't random. Rather every situation we encounter, and even the tools we have to cope with it, are given to us by יהוה as a means to grow spiritually for our own eternal benefit. Fears arise, when we feel that we are at the mercy of others or some random uncaring force, but a person with faith knows securely in their heart that since יהוה is here—there is nothing else to fear.

Question: Are there ever situations that are genuinely hopeless? Certainly, situations can arise in life that can seem that way. However when we remember that **יהוה** not only created and supervises the world, but is closely involved with every part of our lives big or small, we will realize that He can always change things for the better and therefore we need never give up hope. No matter how dark things may seem, we should never get depressed or give up hope, but rather always keep hoping and believing that **יהוה** can and will split the sea for us too.

Question: **יהוה** never gives us a test that we cannot pass. What do you think this means? **יהוה** knows who we are and our true capabilities. He put us in this world to grow spiritually and the life situations we encounter are tests that we can always pass by using them for spiritual growth. While things won't always necessarily turn out the way we want them to, we can rest assured that whatever happens to us is from **יהוה** and if we try we can find a way to grow closer to him through it.



Moses parts the Red Sea

21 And stretched out Moses אֶת־ his hand over the sea; and caused אֶת־ יהוה the sea to go back by a strong east wind all that night and made אֶת־ the sea dry land and the waters were divided. C-MATS

Question: What actually caused the miracle-the staff or the wind? The sea split as soon as Moses stretched out his hand in faith, and then the wind dried the seabed so the Hebrews could walk across in comfort. (Chumash)



22 And *the* Children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall to them on their right hand and on their left. C-MATS



23 And the Egyptians pursued and went in after them into the midst of the sea- all *of* Pharaohs horses, his chariots and his horsemen. 24 And it came to pass *that* in the morning watch יהוה looked at the host of the Egyptians through the pillar of fire and the cloud and troubled אה *the* host of the Egyptians. C-MATS

Question: יהוה "troubled את the host of the Egyptians." How did He do this? Wherever it says מהומה [confusion], it means an ear-splitting noise, so the Egyptians acted irrationally and in sheer terror. (Chumash)



Antiquities Ministry says a team of underwater archaeologists had discovered that remains of a large Egyptian army from the 14th century BC, at the bottom of the Gulf of Suez, 1.5 kilometers offshore from the modern city of Ras Gharib.

25 And took off את the wheels from their chariots, so that they drove them heavily (*with difficulty*); so that the Egyptians said, Let's flee from the face of Israel, because יהוה fights for them against the Egyptians. C-MATS



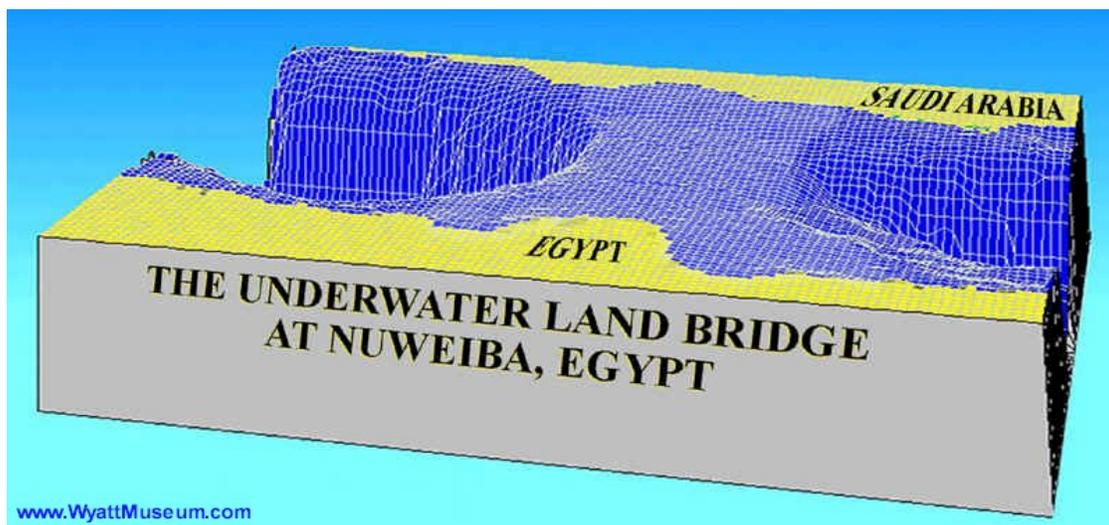
Pharaoh's Army Engulfed by the Red Sea (1900 painting by Frederick Arthur Bridgman)

Question: יהוה took off את the wheels from their chariots. How did He do this? יהוה caused searing heat from the cloud (of fire) to melt the wheels of the chariots, so that the hysterical horses pulled them over the hard seabed, tossing the occupants against each other and the walls of the chariots, so that their limbs became dislocated. This was a measure for measure punishment for the way the Egyptians had mistreated the Hebrews. (Chumash)



The Egyptians Are Destroyed (watercolor circa 1896–1902 by [James Tissot](#))

26 And יהוה said to Moses, stretch out את your hand over the sea that the waters may return upon the Egyptians, upon their chariots and upon their horsemen. 27 And stretched forth Moses את his hand over the sea and the sea returned to its original depth when morning appeared; and the Egyptians fled לקראתו from him; but overthrew יהוה את the Egyptians in the midst of the sea. 28 And the waters returned and covered את the chariots ואת and the horsemen and all the host of Pharaoh that came into the sea after them; not one remained. 29 But the Children of Israel walked upon dry land into the midst of the sea and the waters were a wall to them on their right hand and on their left. C-MATS



Depth-sounding expeditions have revealed a smooth, gentle slope descending from Nuweiba out into the Gulf. This shows up almost like a pathway on depth-recording equipment, confirming its Biblical description, 'So says יהוה, who makes a way in the sea and a path in the mighty waters; who brings forth the chariot and horse, the army and the mighty man they lie down together, they shall not rise; they are extinct, they are quenched as a wick.' (Isaiah 43:16) The crossing is from $\frac{1}{4}$ to $\frac{1}{2}$ miles wide with a gradual slope of 3000 to 5000 feet deep on either side of the land bridge. The Israelites had to walk on the land bridge between the walls of water for about 12 miles.

Question: Exodus 4:29 says, "But *the* Children of Israel walked upon dry *land* into the midst of the sea and the waters *were* a wall to them on their right hand and on their left." How did the waters become a wall? From the heat of the wind that came out of יהוה's nose, the water dried up, and it became like piles which are tall like a wall. The depths hardened and became like stones, and the water hurled the Egyptians against the stone with all its might and fought with the Egyptians with all kinds of harshness. (Chumash)

30 So saved יהוה that day את Israel out of the hand of *the* Egyptians; and saw Israel את *the* Egyptians dead upon the sea shore. 31 And saw Israel את work greatly, which did יהוה upon the Egyptians and the people feared את יהוה and believed in ביהוה and His servant Moses. C-MATS

Question: Who helped the Israelites escape from the Egyptians? It is את hand that parts the waters of the Red Sea and it is את hand that causes the wheels of their chariots to fall off and את hand that closes the Red Sea. All Israel saw את work greatly that day and they feared את. C-MATS

Exodus 15:1 Then Moses and *the* Children of Israel את sang את זה *this* to ליהוה, I will sing to ליהוה, for He has triumphed gloriously: the horse and his rider has He thrown into the sea. C-MATS

Question: How did Moses lead the Israelites in song? Moses said the Song to the people, and they answered after him. (Chumash)

2 Yah is my strength and song and He has become my salvation (*Yashuwah*): He is my Elohim and I will prepare him a habitation; my father's Elohim and I will exalt him. *Prophecy Fulfilled-Ex. 15:2 His exaltation predicted as Yahusha-Acts 7:55, 56.* 3 יהוה is a Man of war: יהוה is His name. 4 Pharaoh's chariots and his host has He cast into the sea: his chosen captains also are drowned in *the* Red Sea. 5 The depths have covered them: they sank into the bottom *like* a stone. 6 Your right hand, O יהוה, has become glorious in power: your right hand, O יהוה, has dashed in pieces the enemy. 7 And in the greatness of your majesty, you have overthrown them that rose up against you: you sent forth your wrath, *which* consumed them as stubble. 8 With the blast of your nostrils the waters were gathered together, the floods stood upright as a wall and the depths were congealed in the heart of the sea. 9 The enemy said, I will pursue. I will overtake. I will divide the spoil. My lust will be satisfied upon them. I will draw my sword. My hand will destroy them. 10 You blew with your wind and the sea covered them: they sank as lead in *the* mighty waters. 11 Who is like you, O יהוה, among the *gods*? Who is like you, glorious in holiness, fearful in praises, doing wonders? *Prophecy Fulfilled-Ex. 15:11 His Holy Character-Luke 1:35; Acts 4:27.* 12 You stretched out your right hand and the earth swallowed them.

Question: How did the Egyptians die? יהוה caused the sea to throw the dead Egyptians onto the shore, so that the Hebrews could see that they were no longer in danger of pursuit. (Chumash)

13 You in your mercy have led forth the people whom you have redeemed: you have guided *them* in your strength to your sacred habitation. 14 The people will hear and be afraid: sorrow will *overtake* the inhabitants of Palestina. 15 Then the dukes of Edom will be amazed; *the* mighty men of Moab will be trembling; all the inhabitants of Canaan will melt away. 16 Fear and *dread* will fall upon them by the greatness of your arm they will be as still as a stone until your people pass over, O יהוה, until the people, whom you have purchased, pass over. 17 You will bring them in and plant them in the mountain of your inheritance, in the *living* place, O יהוה, *which* you have made for you to live in, in the sanctuary, O Adonai, *which* your hands have established. 18 יהוה will reign forever and ever. 19 Pharaoh's horse went in with his chariots and with his horsemen into the sea and brought יהוה upon them את *the* waters of the sea; but *the* Children of Israel went on dry *land* in the midst of the sea. C-MATS

Question: What miracle happened in the sea? The waters flooded the Egyptians on one end of the sea, while the rest of the waters still formed walls to protect the Hebrews who were walking across on dry land. (Chumash)

Question: Will we sing the song of Moses again? **Revelation 15:1** And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of Elohim. 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of Elohim. 3 And they sing the song of Moses the servant of Elohim, and the song of the Lamb, saying, Great and marvelous are your works, יהוה *our* Elohim, El Shaddai! just and true are your ways, you King of saints. 4 Who shall not fear you, O יהוה, and glorify your name? for you only are holy: for all nations shall come and worship before you; for your judgments are made manifest. C-MATS

Question: A man was known to carry a note that he would read in every situation. The note said: "This too shall pass." Why do you think someone would do that and how would it benefit them? Keeping a 'big picture' perspective and remembering that all things pass, can help a person in many ways. When things are tough, it can give them hope to go on, and when things are going well, it can prevent them from getting conceited or acting foolishly.

Question: But some problems really do never pass, is there no way to ever feel better about those? While it's true, there can be a minority of problem situations that never change, nevertheless, we can change. That is, we can change our attitude about a problem so it hurts less. יהוה has built into each of us a tremendous capacity to grow, adapt, and make the best of virtually any situation.



The Songs of Joy (watercolor circa 1896–1902 by James Tissot)

20 And took Miriam, the prophetess the אֲחֻת *sister* of Aaron, אֶת a tambourine in her hand and all the women went after her with tambourines dancing. C-MATS



Miriam and the Israelites Rejoicing

Question: Why was Miriam dancing? Every situation contains within it a possibility of success - and a possibility of failure. When the Hebrew people were in the desert, fleeing from the pursuing Egyptian army, nobody knew how it was going to turn out. Many were scared that the end was near, and were preparing for the worst. But, in the end, **יהוה** made a great miracle by splitting the Red Sea, and saved them. The grateful people burst out in jubilant songs and praise for **יהוה**'s kindness. While the men only sang, Moses' sister Miriam, along with the other women, played musical instruments to accompany them.

Question: Where did the women ever find instruments in the middle of the desert? It turns out that they had trusted from the very beginning that **יהוה** was going to save them. So much so that they had taken instruments with them, so they could celebrate when it happened! **יהוה** wants us to learn from these great women, to trust Him by being optimistic and focusing on positive outcomes. Not only does this help us to live happier lives, but quite often it even helps open us up to let the good things happen.

Question: Is it more realistic to be optimistic or pessimistic? When we realize that **יהוה** loves us and cares for us, it makes more sense to be optimistic and learn to trust the Almighty. It's also brings about a more effective response. In many ways, how we view a situation has a lot to do with how we react to it, and how it ultimately turns out. True awareness of **יהוה**'s love for us, and desire that we succeed, gives us every good, realistic reason to remain optimistic, no matter what the situation.

Question: Does trust in **יהוה** mean that we always expect that He will make things turn out the way we want? No. Trust in **יהוה** means just that we trust that He will do what's ultimately best for us. We realize that our knowledge is limited, compared to His. A person should try to decide for himself what he wants, and do

what we can do to make it happen. But if things don't work out that way, he should trust that יהוה is telling him that it is really better that way.

Discuss: It's easier to trust in יהוה when we appreciate all the good He has done for us already. Can you think of a time when יהוה helped you out and showed His love for you?

Spiritual Exercise: Be optimistic this week and trust יהוה to provide for all you need. Do not be pessimistic about any situation. יהוה can help you overcome any obstacle.

21 And Miriam answered them, sing to ליהוה, for He has triumphed gloriously; the horse and his rider has He thrown into the sea. 22 So brought Moses אֶת־ Israel from the Red sea and they went out into the wilderness of Shur and they went three days into the wilderness and found no water. C-MATS

Question: Did the Israelites go willingly away from the Red Sea? Moses led them away against their will, for the Egyptians had adorned their horses with ornaments of gold, silver, and precious stones, and the Israelites were finding them in the sea. The plunder at the sea was greater than the plunder in Egypt, as it is said in Song of Solomon 1:11: **We will make you plaits of gold with studs of silver.** Therefore, he had to lead them against their will. (Chumash)

23 And when they came to Marah, they could not drink of the waters of Marah because they were bitter: therefore, the name was called Marah (bitter). 24 And the people murmured against Moses saying, What will we drink? C-MATS

Question: The Hebrews had been three days without water. How did they sin? They could have come to Moses and asked him respectfully to pray for mercy so that they would have water. Instead they complained against Moses. (Chumash)

25 And Moses cried to יהוה; and יהוה showed him a branch, which he cast into the waters and the waters became sweet: there He made for them a statute and an ordinance and there he tested them. C-MATS

Question: What did יהוה find when he tested them? יהוה tested the people to see how they would react to the lack of water, and they failed. He tested them to see whether they would accept and fulfill the commandments He gave them in Marah, if so they would be worthy to receive the entire Torah. This was a test they passed. (Chumash)

Question: What is the symbolism of throwing *the branch* in the water? Yahusha is called The Branch. He was the one that made the water sweet.

Isaiah 11:1 And there shall come forth a shoot out of the stock of Jesse and a Branch (netzer) out of his roots shall bear fruit. 2 And the Spirit of יהוה shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel might, the spirit of knowledge and of the fear of יהוה. 3 And His delight shall be in the fear of יהוה (Prophecy Fulfilled-Isa. 11:1 Called a Nazarene-the Branch-Matthew 2:23, A rod out of Jesse-Son of Jesse...Luke 3:23, 32. Prophecy Fulfilled-Isa. 11:2 The anointed One by the Spirit-Matthew 3:16, 17 and His Character-Wisdom, Understanding, etc-John 4:4-26.) C-MATS

26 And He said, If you will diligently listen to the voice of יהוה your Elohim and will do that which is right in His sight and will give ear to His commandments and keep all His statutes, I will put none of

these diseases upon you which I have brought upon the Egyptians: for I *am* יהוה *that* healed you. C-MATS

Question: I will put none of *these* diseases upon you which I have brought upon the Egyptians. Does this mean that none of יהוה's children will ever be sick again? I will never afflict you with the intent to destroy you, as I did the Egyptians. Rather, "I *am* יהוה *that* healed you" -- if I do cause you suffering, it is only to bring you a positive end, like a doctor who may, at times, cause pain to his patient in order to heal him. (Chumash)

Number 28:19 But you will offer a sacrifice made by fire *for* a burnt offering to ליהוה; two young bullocks and one ram and seven lambs in *the* first year: they will be without blemish: 20 And their grain offering will be of flour mixed with oil: three tenths of an ephah (*six quarts*) you will offer for a bullock and two tenths of an ephah (*four quarts*) for a ram; 21 One tenth of an ephah (*two quarts*) you will offer for each of the seven lambs: 22 And one goat *for* a חטאת sin [offering] to make atonement for you. 23 Beside the burnt offering in the morning, which is for a burnt offering, you continually will offer אלה these. 24 In this way you will offer daily, *throughout the* seven days, the meat of the sacrifice made by fire, as a sweet savor to ליהוה: it will be offered in addition to the continual burnt offering and its drink offering. 25 And on the seventh day you will have a sacred convocation; you will do no ordinary work. C-MATS

Haftorah

Samuel 22:1 And David spoke to ליהוה אלה words of הוצאת this Song in the day that יהוה delivered אלה him out of the hand of all his enemies and out of the hand of Saul: 2 And he said, יהוה is my rock and my fortress and my deliverer, even my; 3 Elohim, my rock, in Him will I take refuge; my shield and the horn of my salvation (*yasha*), my high tower and my refuge; my Savior (*yasha*), You save me from violence. 4 I will call upon יהוה, who is worthy to be praised: So shall I be saved from my enemies. 5 For the waves of death compassed me; the floods of ungodliness made me afraid: 6 The cords of Sheol were around me; the snares of death came upon me. 7 In my distress I called upon יהוה; yes, I called to my Elohim: and He heard my voice out of His temple and my cry came into His ears. 8 Then the earth shook and trembled, the foundations of heaven quaked and were shaken, because He was angry. 9 There went up a smoke out of His nostrils and fire out of His mouth devoured: Coals were kindled by it. 10 He bowed the heavens also and came down; and thick darkness was under His feet. 11 And He rode upon a cherub and did fly; yes, He was seen upon the wings of the wind. 12 And He made darkness pavilions around Him, gathering of waters, thick clouds of the skies. 13 At the brightness before Him coals of fire were kindled. 14 יהוה thundered from heaven and the Most High uttered His voice. 15 And He sent out arrows and scattered them; lightning and discomfited them. 16 Then the channels of the sea appeared, the foundations of the world were laid bare, by the rebuke of יהוה, at the blast of the breath of His nostrils. 17 He sent from on high, He took me; He drew me out of many waters; 18 He delivered me from my strong enemy, from them that hated me; for they were too mighty for me. 19 They came upon me in the day of my calamity; but יהוה was my stay. 20 He brought אלה me forth also into a large place; He delivered me, because He delighted in me. 21 יהוה rewarded me according to my righteousness; according to the cleanness of my hands has He recompensed me. 22 For I have kept the ways of יהוה and have not wickedly departed from my Elohim. 23 For all His ordinances were before me; and as for His statutes, I did not depart from them. 24 I was also perfect toward Him; and I kept myself from my iniquity. 25 Therefore, has יהוה recompensed me according to my

righteousness, according to my cleanness in His eyesight. 26 With the merciful You will show yourself merciful; with the perfect man You will show yourself perfect; 27 With the pure You will show Yourself pure; and with the perverse You will show yourself shrewd.

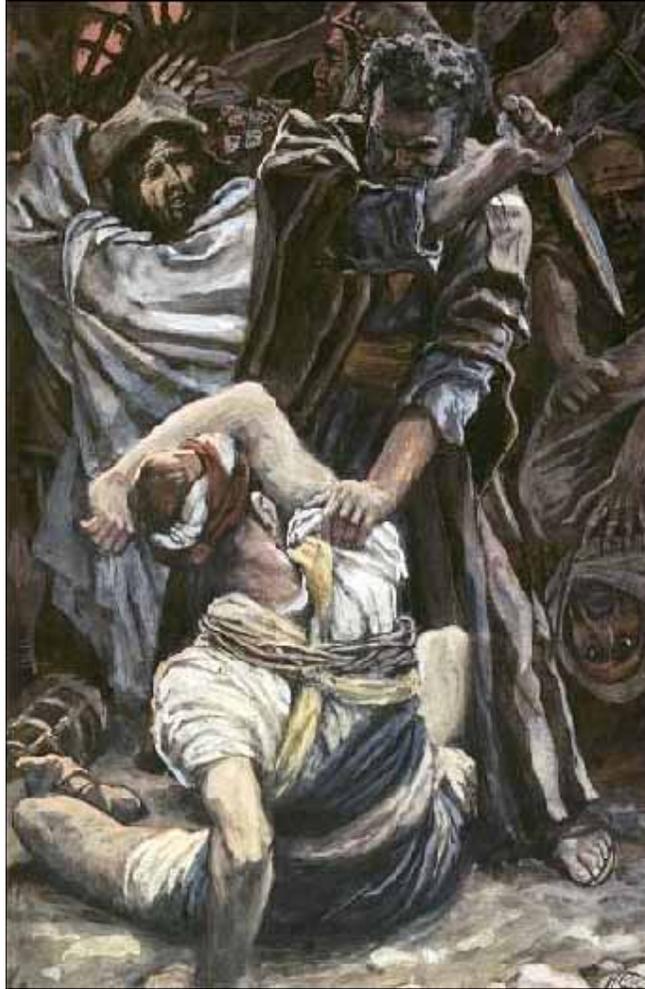
28 **וְאֵת־** *And people the afflicted* You will save; but Your eyes are upon the haughty, that You may bring them down. 29 For **אַתָּה** *You are my lamp* O יהוה and ויהוה will lighten my darkness. 30 For by You I run upon a troop; by my Elohim do I leap over a wall. 31 As for El, His way is perfect: *The אִמְרַת word of יהוה* is tried; He is a shield to all them that take refuge in Him. 32 For who is Elohim, save יהוה? And who is a rock, save our Elohim? 33 Elohim is my strong fortress; and He guides the perfect in His way. 34 He makes His feet **כַּאֲיָלוֹת** *as hinds [feet]* and sets me upon my high places. 35 He teaches my hands to war, so that my arms do bend a bow of brass. 36 You have also given me the shield of your salvation (*yesha*); and Your gentleness has made me great. 37 You have enlarged my steps under me; and my feet have not slipped. 38 I have pursued my enemies and destroyed them; neither did I turn again till they were consumed. 39 And I have consumed them and struck them through, so that they cannot arise: yes, they are fallen under my feet. 40 For You have girded me with strength to the battle; You have subdued under me those that rose up against me. 41 You have also made my enemies turn their backs to me that I might cut off them that hate me. 42 They looked, but there was none to save; even to יהוה, but He answered them not. 43 Then did I beat them small as the dust of the earth, I did crush them as the mire of the streets and did spread them abroad. 44 You also have delivered me from the strivings of my people; You have kept me to be the head of the nations: A people who I have not known shall serve me. 45 The foreigners shall submit themselves to me: As soon as they hear of me, they shall obey me. 46 The foreigners shall fade away and shall come trembling out of their close places. 47 יהוה lives; and blessed be my Rock; and exalted be Elohim, the Rock of my salvation (*yesha*), 48 Even the Elohim that executes vengeance for me and that brings down people under me, 49 And that brings me forth from my enemies: yes, You lift me up above them that rise up against me; You delivered me from the violent man. 50 Therefore, I will give thanks to You, O יהוה, among the nations and will sing praises to Your name. 51 He is the tower of salvation (*Yeshuwah*) to His king, and shows mercy to His anointed, to David and his descendants forevermore. C-MATS

Brit Chadasha



Betrayed by a kiss

John 18:1 When Y'shua had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples. **2** And Judas also, which betrayed him knew the place: for Y'shua often times resorted there with his disciples. **3** Judas then, having received a band of men and officers from the chief priests and Pharisees, comes there with lanterns and torches and weapons. **4** Y'shua therefore, knowing all things that should come upon him, went forward, and said unto them, Whom seek you? **5** They answered him, Y'shua of Nazareth. Y'shua said unto them, I am he. And Judas also, which betrayed him, stood with them. **6** As soon then as he had said unto them, I am he, they went backward, and fell to the ground. **7** Then asked he them again, Whom seek you? And they said, Y'shua of Nazareth. **8** Y'shua answered, I have told you that I am he: if therefore you seek me, let these go their way: **9** That the saying might be fulfilled, which he spoke, Of them which you gave me have I lost none. **10** Then Simon Peter having a sword drew it, and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. C-MATS



Peter cuts off the servant's ear

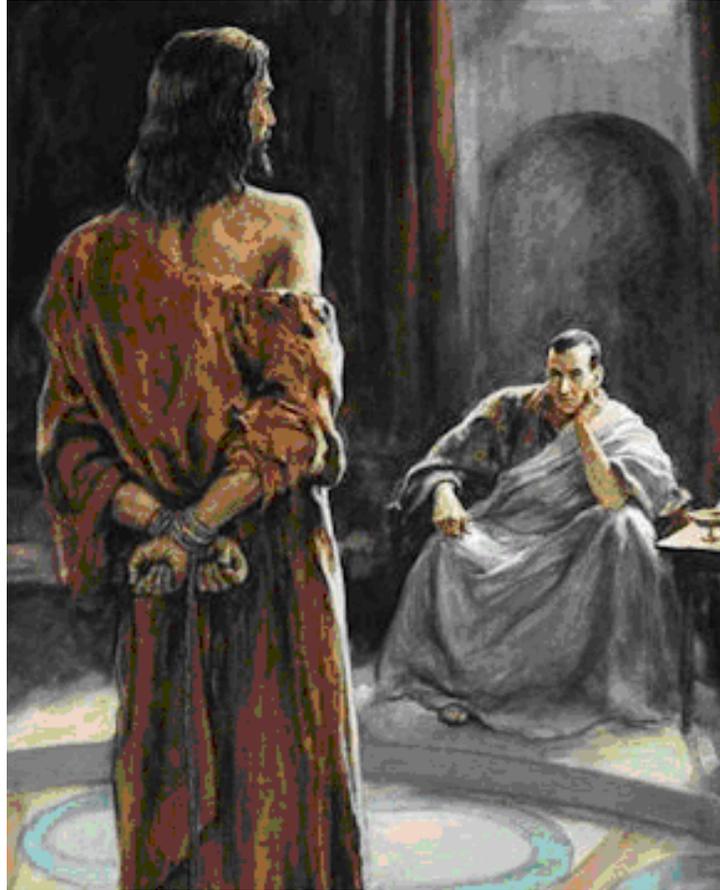
11 Then said Y'shua unto Peter, Put up your sword into the sheath: the cup which my Father has given me, shall I not drink it? 12 Then the band and the captain and officers of the Jews took Y'shua, and bound him, 13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. C-MATS

15 And Simon Peter followed Y'shua, and so did another disciple: that disciple was known unto the high priest, and went in with Y'shua into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spoke unto her that kept the door, and brought in Peter. 17 Then said the damsel that kept the door unto Peter, Are not you also one of this man's disciples? He said, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. C-MATS



Peter denies that he knows Yahusha

19 The high priest then asked Y'shua of his disciples, and of his doctrine. **20** Y'shua answered him, I spoke openly to the world; I even taught in the synagogue, and in the temple, where the Jews always congregate; and in secret have I said nothing. **21** Why ask you me? ask them which heard me, what I have said unto them: behold, they know what I said. **22** And when he had spoken, one of the officers which stood by struck Y'shua with the palm of his hand, saying, Answer you the high priest so? **23** Y'shua answered him, If I have spoken evil, bear witness of the evil: but if well, why strike you me? **24** Now Annas had sent him bound unto Caiaphas the high priest. **25** And Simon Peter stood and warmed himself. They said therefore unto him, Are not you also one of his disciples? He denied it, and said, I am not. **26** One of the servants of the high priest, being his kinsman whose ear Peter cut off, said, Did not I see you in the garden with him? **27** Peter then denied again: and immediately the cock crowed. **28** Then led they Y'shua from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover. C-MATS



Yahusha before Pilate

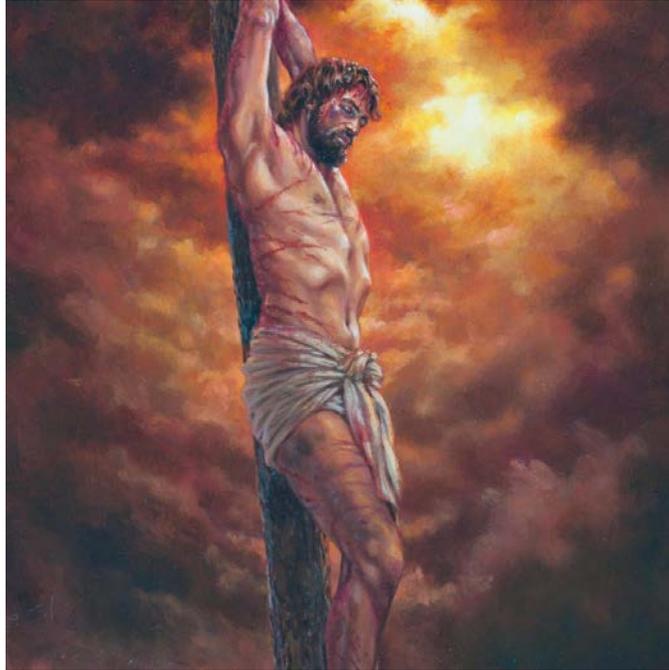
29 Pilate then went out unto them, and said, What accusation bring you against this man? 30 They answered and said unto him, If he were not a criminal, we would not have delivered him up unto you. 31 Then said Pilate unto them, Take you him, and judge him according to your Torah. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Y'shua might be fulfilled, which he spoke, signifying what death he should die. 33 Then Pilate entered into the judgment hall again, and called Y'shua, and said unto him, Are you the King of the Jews? 34 Y'shua answered him, Did you say this thing of yourself, or did others tell it you of me? 35 Pilate answered, Am I a Jew? Your own nation and the chief priests have delivered you unto me: what have you done? 36 Y'shua answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from here. 37 Pilate therefore said unto him, Are you a king then? Y'shua answered, You say that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth hears my voice. 38 Pilate said unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all. 39 But you have a custom, that I should release unto you one at the Passover: will you therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. C-MATS

John 19:1 Then Pilate therefore took Y'shua, and flogged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews! and they struck him with their hands. C-MATS



Pilate presents Yahusha to the crowd

4 Pilate went again, and said unto them, Behold, I bring him to you, that you may know that I find no fault in him. 5 Then came Y'shua wearing the crown of thorns, and the purple robe. And Pilate said unto them, Behold the man! 6 When the chief priests and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate said unto them, Take him, and crucify him: for I find no fault in him. 7 The Jews answered him, We have a Torah, and by our Torah he ought to die, because he made himself the Son of Elohim. 8 When Pilate heard that saying, he was more afraid; 9 And went again into the judgment hall, and said unto Y'shua, Where are you? But Y'shua gave him no answer. 10 Then said Pilate unto him, Speak you not unto me? know you not that I have power to crucify you, and have power to release you? 11 Y'shua answered, You could have no power at all against me, except it were given you from above: therefore he that delivered me unto you has the greater sin. 12 And then Pilate sought to release him: but the Jews cried out, saying, If you let this man go, you are not Caesar's friend: whosoever makes himself a king speaks against Caesar. 13 When Pilate therefore heard that saying, he brought Y'shua, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14 And it was the preparation of the Passover, and about the sixth hour: and he said unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him. Pilate said unto them, Shall I crucify your King? The chief priest answered, We have no king but Caesar. 16 Then delivered he him unto them to be crucified. And they took Y'shua, and led him away. 17 And he bearing his stake went forth into a place called the place of a skull, which is called in the Hebrew Golgotha. C-MATS



Yahusha crucified on a stake

18 Where they crucified him, and two other with him, on either side one, and Y'shua in the midst. 19 And Pilate wrote a title, and put it on the stake. And the writing was, Y'SHUA OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Y'shua was crucified was close to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written. 23 Then the soldiers, when they had crucified Y'shua, 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. 24 They said among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which said, They parted my raiment among them, and for my vesture they did cast lots. These things the soldiers did.
C-MATS



The soldiers cast lots for his clothing.

25 Now there stood by the stake of Y'shua his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26 When Y'shua saw his mother, and the disciple standing by, whom he loved, he said to his mother, Woman, behold your son! 27 Then said he to the disciple, Behold your mother! And from that hour that disciple took her unto his own home. 28 After this, Y'shua knowing that all things were now accomplished, that the scripture might be fulfilled, said, I thirst. 29 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. 30 When Y'shua had received the vinegar, he said, It is finished: and he bowed his head, and gave up the spirit. 31 The Jews, because it was the preparation (*Passover*), that the bodies should not remain upon the stake on the Sabbath day, for that Sabbath day was an high day (*Feast of Unleavened Bread*), sought Pilate that their legs might be broken, and that they might be taken away. C-MATS

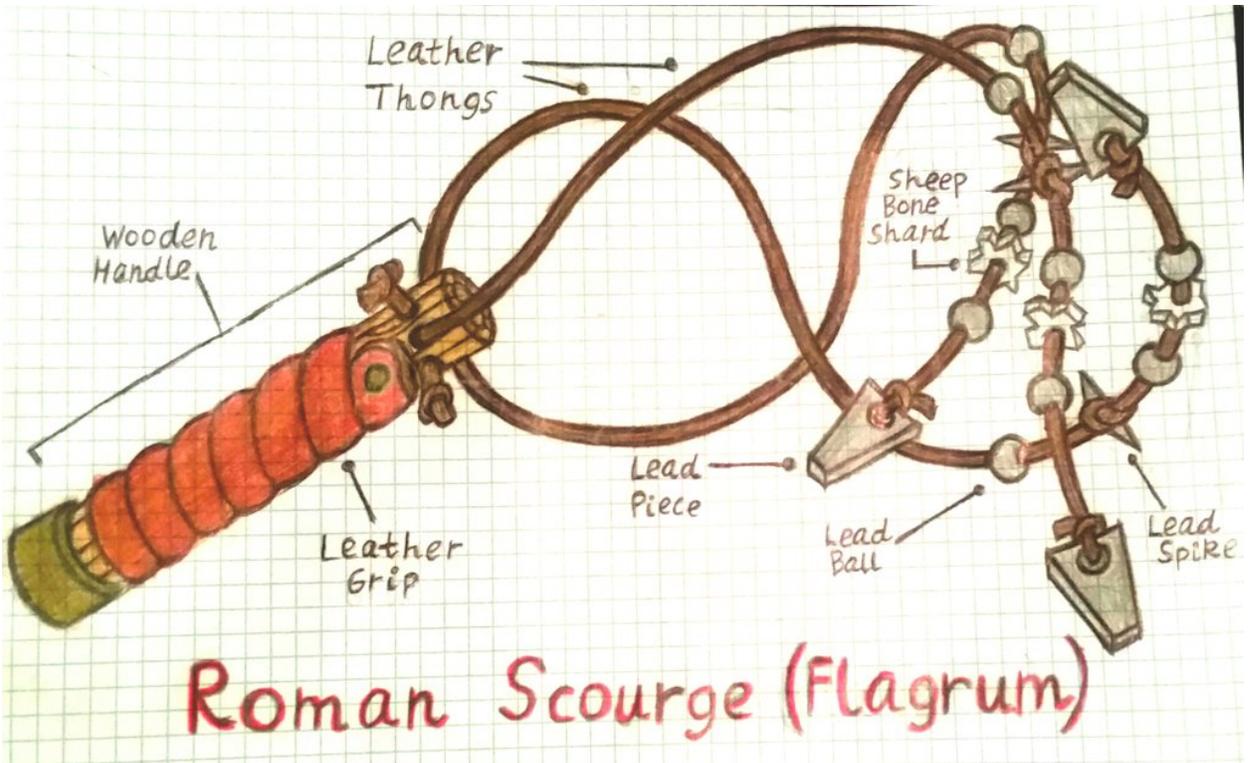


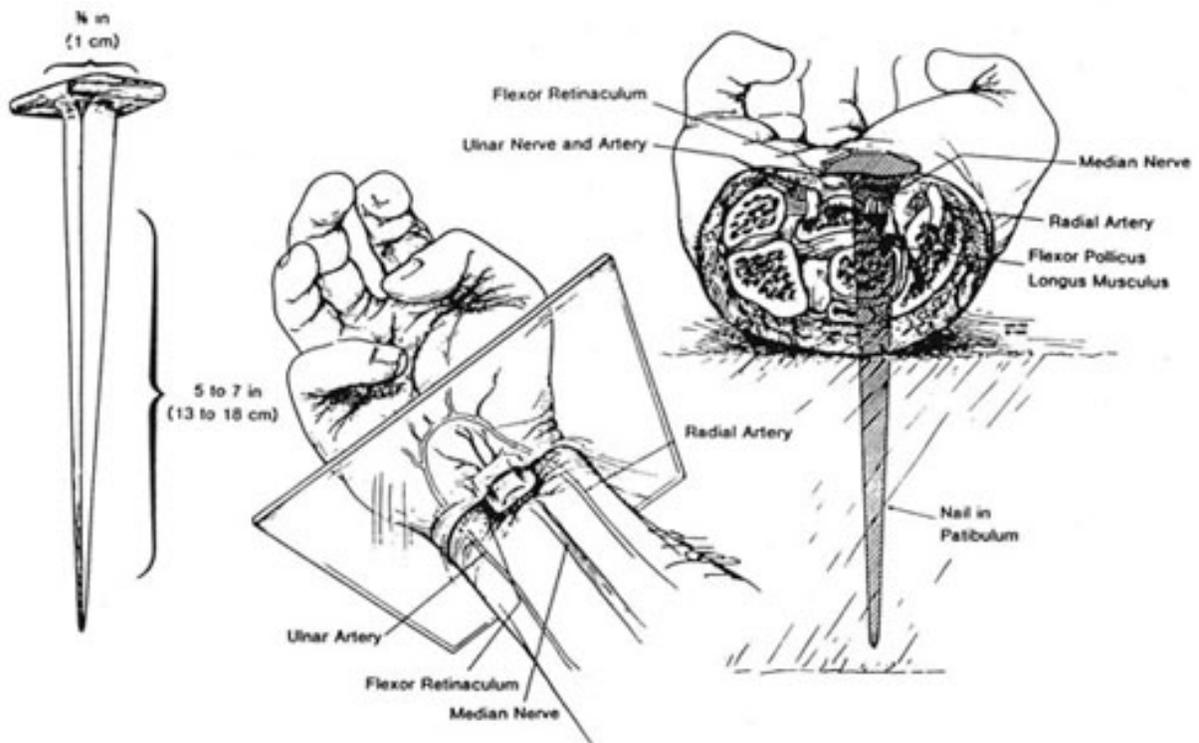
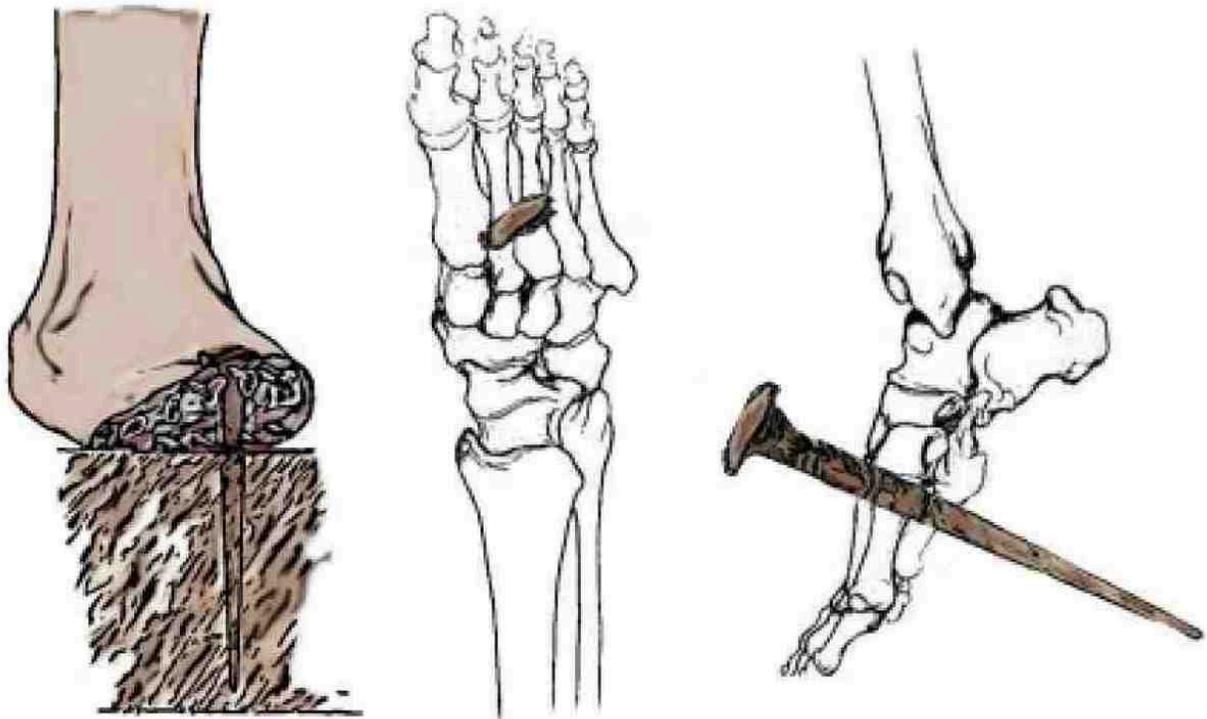
John, Mary, and Mary Magdalene at the stake

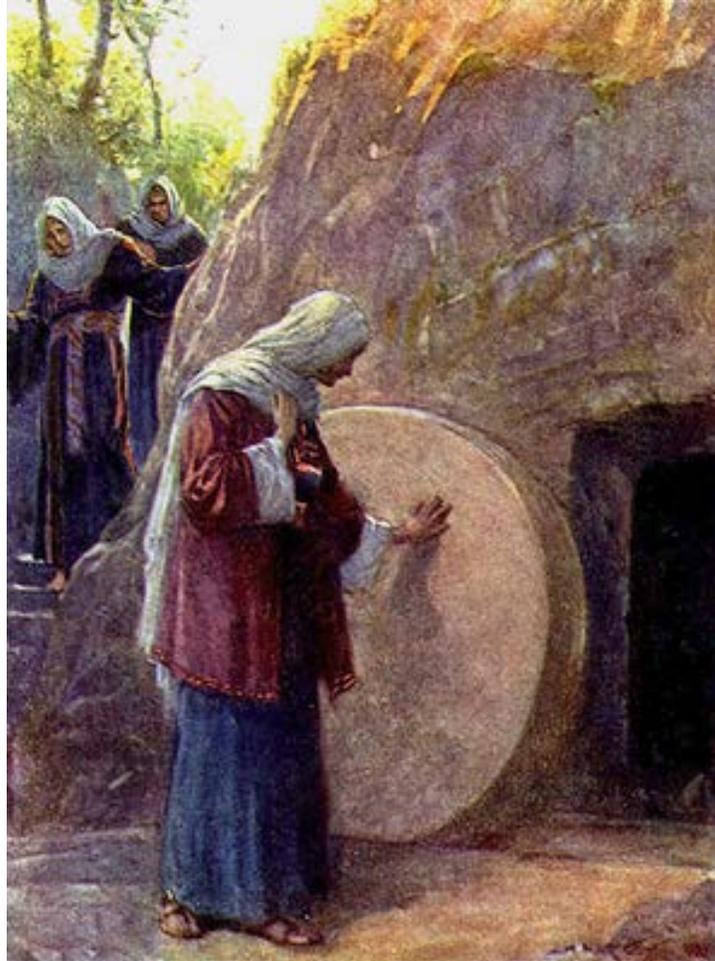
32 Then came the soldiers, and broke the legs of the first, and of the other which was crucified with him. 33 But when they came to Y'shua, and saw that he was dead already, they broke not his legs: 34 But one of the soldiers with a spear pierced his side, and came out blood and water. 35 And he that saw it bore record, and his record is true: and he knows that he said true, that you might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture said, They shall look on him whom they pierced. 38 And after this Joseph of Arimathaea, being a disciple of Y'shua, but secretly for fear of the Jews, sought Pilate that he might take away the body of Y'shua: and Pilate gave him leave. He came, and took the body of Y'shua. 39 And there came also Nicodemus, which at the first came to Y'shua by night, and brought a mixture of myrrh and aloes, about a hundred pound weight. 40 Then took they the body of Y'shua, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid. 42 There laid they Y'shua because of the Jews' preparation day (*Passover*); for the sepulcher was close at hand. C-MATS

Question: What did Yahusha suffer at the hands of the Roman soldiers? Crucifixion was not devised by the Romans but was used extensively by them for punishment and execution during the first century, and is arguably the most painful and horrific death sentence ever carried out. Tens of thousands were crucified by the Romans, and the guards responsible for carrying out the process became very skilled in their duties. The prisoner was required to carry the stake from the place of imprisonment to the site of execution. The stake typically weighed between 75 and 125 pounds. The carrying of the stake was made more difficult, because immediately preceding the prisoner had been scourged or beaten with a whip called the cat of nine tails. This whip was made up of 9 leather thongs with balls of metal and sheep bones attached to each thong which would rip and tear the skin, soft tissue and even the bones of the back and legs. The extent of the beating depended on the disposition of the ones doing the scourging. Most would try to stop just short of causing death. At the site of crucifixion the prisoner was stripped of his clothing, usually left naked and humiliated while being thrown on his back. His wrists were nailed to the stake while his feet were nailed to the stake. Most pictures of the crucifixion of Yahusha show the nails driven through the palms, but this was not the case, because nails driven into the palms would have torn through the soft tissue of the hand due to the continuing weight of the victim. The nails which were 5-7 inches in length and about 3/8 inch in width were driven through the wrist between the radius and ulnar bones. At this position the nail was in constant touch with the median nerve or completely severed the nerve. The pain of this alone was excruciating (meaning derived from the pain of the stake). The irritation of the nerve sent continuing electric shock waves into the hand and out all 5 fingers. This is only one of many horrific pains suffered by the one suspended on a stake. It took our Savior 6 hours of enduring such humiliation and pain before He gave up the ghost. (Matt. 27:50).

- **He was oppressed, yet when He was afflicted He opened not His mouth; as a lamb that is led to the slaughter and as a sheep that before its shearers is dumb, so He opened not His mouth.** Yahusha is described as a lamb going to the slaughter in Isaiah 53:7.
- **Like as many were astonished at you; His visage was so marred more than any man and His form more than the sons of men.** Isaiah 52:14 depicts a man so marred that He did not resemble a man.
- **I gave My back to the smiters and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting.** Isaiah 50:6 says that His beard was ripped out.
- **A company of evil-doers have enclosed Me; they pierced My hands and My feet.** Psalm 22:16 His hands and feet were pierced.
- **I am poured out like water and all My bones are out of joint: My heart is like wax; it is melted within Me.** Psalm 22:14. The beating by the Roman whip was so severe, his bones were pulled out of joint.
- **I may count all My bones; they look and stare upon Me.** Psalm 22:17. He was naked before the peering eyes of men.
- **They gape upon Me with their mouth, as a ravening and a roaring lion.** Psalm 22:13 says they even bit him.







Mary, Mary the wife of Clopas, and Mary Magdalene go to the tomb

20:1 The first day of the week came Mary Magdalene early, when it was yet dark, unto the sepulcher, and saw the stone taken away from the sepulcher. **2** Then she ran, and came to Simon Peter, and to the other disciple, whom Y'shua loved, and said to them, They have taken away the Master out of the sepulcher, and we know not where they have laid him. **3** Peter went, and that other disciple, and came to the sepulcher. **4** So they ran both together: and the other disciple outran Peter, and came first to the sepulcher. **5** And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. **6** Then came Simon Peter following him, and went into the sepulcher, and saw the linen clothes lie, **7** And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. **8** Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed. **9** For as yet they knew not the scripture, that he must rise again from the dead. **10** Then the disciples went away again to their own home. **11** But Mary stood outside the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, **12** And saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Y'shua had lain. **13** And they say unto her, Woman, why weep you? She said unto them, Because they have taken away my Master, and I know not where they have laid him. **14** And when she had said, she turned herself back, and saw Y'shua standing, and knew not that it was Y'shua. **15** Y'shua said unto her, Woman, why weep you? whom seek you? She, supposing him to be the gardener, said unto him, Sir, if you have buried him here, tell me where you have laid him, and I will take him away. C-MATS

16 Y'shua said unto her, Mary. She turned herself, and said to him, *Rabboni* (*teacher*); which is to say, Master. 17 Y'shua said to her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend unto my Father, and your Father; and to my Elohim, and your Elohim. 18 Mary Magdalene came and told the disciples that she had seen Y'shua, and that he had spoken these things unto her. C-MATS



The Garden Tomb



Burial place of Yahusha

This is the burial place of Yahusha and you will notice the foot area at right that was enlarged to accommodate Yahusha's feet, as he must have been taller than Joseph of Arimathea who had the tomb constructed for himself and was apparently 5' 8" tall. The cutting of the stone was hastily completed in order to accomplish the task of burial before the Sabbath hours at sunset.



Ancient red cross on wall inside tomb with Greek alpha and omega letters

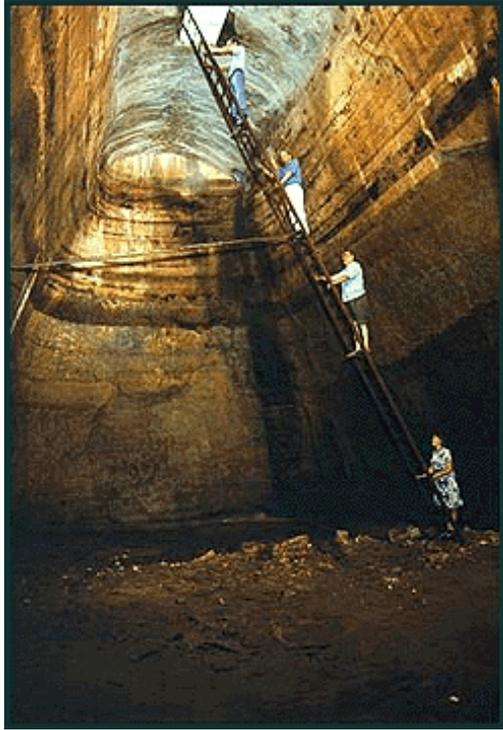


"Make it as secure as you know how. So they went and made the tomb secure, sealing the stone and setting the guard." Matt. 27:65-66 Close-up photo at left is of an iron shaft driven into the rock to seal the stone from being rolled back and opening the tomb. It is about 5.5 feet to the left of the door opening. This would have prevented the stone from being rolled backward. The distance from the iron shaft to the stopping point at right is 13 ft. 2inches, per our measurements.

"And made אֶת־ with the wicked His grave, אֶת־ and with a rich man in His death." Isaiah 53:9. This text describes the other tombs to the left of this one where wealthy and wicked men were buried.

The Cistern

Near the tomb itself is an underground, 250,000 gallon, ancient rain water cistern hewn out of rock. It is the third largest in Jerusalem, measuring 29' wide x 65' long x 30' tall. A cistern this size would be designed to supply water for a large garden, matching the biblical record of a garden area.



The evidence shows this cistern was built prior to the time of Yahusha, but it does contain two crusader style crosses that were added at a later date when repairs were made. There probably was a large olive tree grove and a vineyard in the garden which benefited from this cistern.

The Winepress



Near the tomb is an ancient wine press (above) which was excavated in 1924, is one of the largest in Israel. It is thought to be of pre-Yahusha origin. A very large vineyard must have been in the area for a press this size to have been in use.

Golgotha - The Place of the Skull

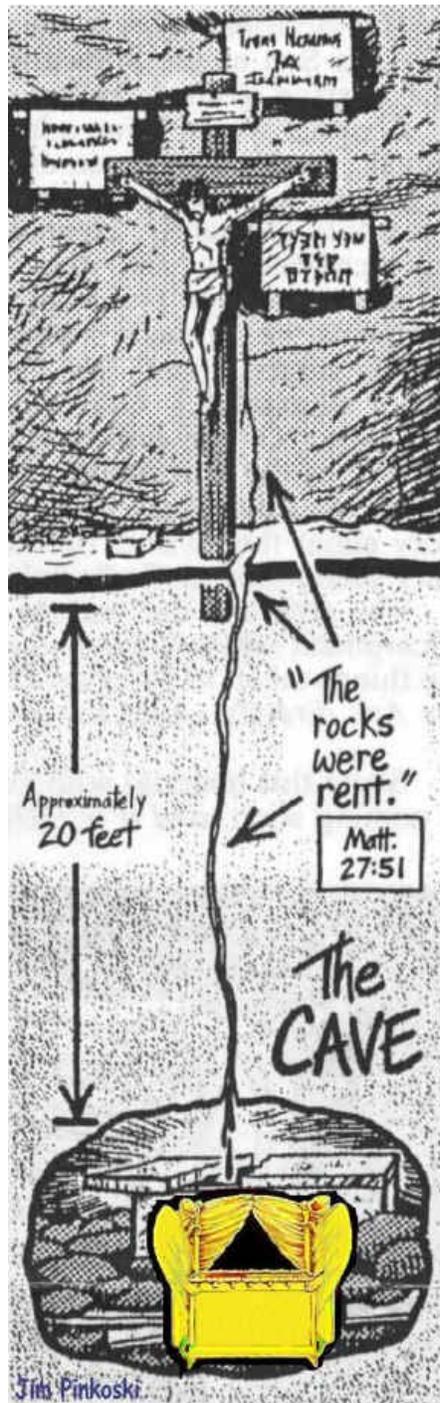


Two eye sockets and nose are seen in the center of the photo



View from left side of skull shows a definite nose profile and eye sockets

200 yards east of the Garden Tomb is Skull Hill, or Golgotha - Place of the Skull, or the Latin equivalent - Calvary. "And He, bearing His stake, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him." John 19:17-18. It was below this area that victims were stoned to death, including perhaps Stephen, and approximately 100 yards to our left is the area where the crucifixion took place. Today there is an Arab bus station in front of Golgotha.



The cut-outs in the escarpment behind the cross were apparently designed to hold signs relating to the person being executed. In this case they would have said, "Yahusha of Nazareth, King of the Jews", in Greek, Hebrew and Latin, and would have been on the cross also, but smaller in size. Surrounding the crucifixion site is the foundation of a first century church, and within this is the 13 ft. diameter rolling stone used to seal the Garden Tomb. The cross hole that was used to crucify Yahusha has a large crack in the bedrock next to it which extends all the way down under the cross hole to a cave below. The Ark of the Covenant had been secreted into this cave in 586 BC when the Babylonians had Jerusalem under siege (II Kings 25). Jeremiah and his assistants wished to hide the furnishings of the tabernacle from the pagan invaders. But in reality this was part of יהוה's plan. If the Jews had accepted Yahusha as the Messiah, the Jews would have had possession of the Ark at the time of Yahusha and would have offered Yahusha's blood as the final sacrifice and would have placed His blood on the vacant western side of the Mercy Seat of the Ark. But יהוה knew they would not accept His Son, so He had His own plan arranged to place the blood of His Son on the Most Sacred, the Ark of the Covenant. When Yahusha died, "**the rocks were rent**", creating the crack in the bedrock leading down into the cave below. A Roman soldier speared Yahusha's left side, causing *blood* and *water* to flow through the crack into the cave below. The lid of the stone case containing the Ark of the Covenant was broken and moved aside allowing Yahusha's blood to flow directly onto the Mercy Seat of the Ark. At this moment type met antitype. Both the old and new covenants were ratified by the blood of Yahusha. The ceremonial system which looked forward to Yahusha's sacrifice came to an end. At that moment the large, thick veil in the temple was torn by יהוה from top to bottom and the sacrificial Passover lamb escaped, because Yahusha was the final sacrifice. (Wyatt)

Do You Know?

1. ___ carried the bones of Joseph to the Promised Land.
2. יהוה split the ___ Sea so the Israelites could walk across.
3. ___ was the first place they camped.
4. יהוה led the Israelites by a pillar of ___ by day and a pillar of ___ by night.
5. The waters at Marah were ___.
6. Moses threw a ___ in the water to make the waters sweet.
7. Yahusha was crucified on ___ as our sacrificial lamb. (What feast?)
8. Judas betrayed Yahusha with a ___.
9. Simon Peter cut off the ___ of the high priest's servant.
10. ___ denied Yahusha 3 times and then the rooster crowed.
11. The crowd of ___ asked for Yahusha to be crucified.
12. Pilate's soldiers flogged Yahusha and put a ___ robe on him and a crown of ___ on his head.
13. Yahusha was crucified on a ___ at the Place of the Skull.
14. The sign placed above Yahusha's head read "King of the ___."
15. The soldiers cast ___ for his garment.
16. Yahusha's last words were "It is ___."
17. The soldier pierced Yahusha's ___ with a sword causing blood and water to flow out.
18. Not one of his ___ were broken.
19. Yahusha was taken down from the stake before the ___ started. (What feast?)
20. ___ found the stone rolled away from the tomb and two angels in white at each end of where Yahusha was laid.

Answers:

1. Moses
2. Red
3. Succoth
4. cloud, fire
5. bitter
6. branch
7. Passover
8. kiss
9. ear
10. Peter
11. Jews
12. purple, thorns
13. stake
14. Jews
15. lots
16. finished
17. side
18. bones
19. Sabbath (Feast of Unleavened Bread)
20. Mary Magdalene

Everybody makes mistakes sometimes. But it's often hard to admit it. Yahusha came to die that our sins could be forgiven. Of course יהוה wants to forgive us and let us close to Him. When we admit our mistakes we open the door to let Him into our lives.

"A SMASHING SUCCESS"

CRASH!!!

Old Mr. Green jumped up from his Sunday afternoon nap to the sound of smashing glass. He got up to find a baseball sitting on his living room couch underneath a broken window.

"Oh! Those kids playing ball!" he sighed. "I'm sure they all ran away by now."

Meanwhile, Jack sat huffing and puffing down the block where he had run to hide from Mr. Green.

"What should I do?" he asked his friend Rick. "I can't believe I broke the window. I didn't mean to hit the ball so hard," he added.

"I say, forget about it," shrugged his friend. "We ran away. The old man will never catch us."

"That's not the point," said Jack. "How can I just run away from what I did? Maybe I should go back to Mr. Green's house and confess."

"But aren't you afraid what the old man's gonna say?" Rich asked.

"Sure I am," said Jack. "But it's still the right thing to do."

Mr. Green was just finished sweeping up the broken glass when he heard a soft knock on the door. When he opened it he saw a boy from the neighborhood standing there with his head down. "Yes, Jack. What is it?" he asked.

Jack cleared his throat and said, "Umm, Mr. Green. I'm really sorry I broke your window. It was an accident. Umm, if you want I'll do work for you around the house until I pay for the window."

At first Mr. Green was speechless. Finally he said, "Jack you're a very special boy for admitting what you did. I'm sure we can work something out. Come by after school tomorrow and you can help me with some chores. That should do it."

The next day after Jack finished doing some chores for Mr. Green and was about to leave, the old man called him over and handed him his baseball. He smiled and said, "Jack I don't know how well you can play ball. But the way you acted shows me that you're a winner in the game of life."

Question: Why didn't Mr. Green yell at Jack when he came to his house? Because he saw that Jack was sorry for what he did and he wanted to set things right. When a person admits his mistakes it usually makes the other person less angry.

Question: Mr. Green called Jack "special." Do you think what Jack did was special? Mr. Green realized how hard it is for a person to own up when he does something wrong. What made Jack special is that he had the courage to do that.

Question: Why don't people like to admit their mistakes? Because they are concerned what others will think of them.

Question: Who would you respect more, a person who always finds a way to be right, or one who is ready to admit when he's wrong? One who can admit it when he's wrong is more worthy of respect. Nobody's perfect and everyone makes mistakes, but someone who denies it is pretending to be perfect even though he's not. Someone who is ready to admit when he's wrong is humble and honest.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures C-MATS www.AlephTavScriptures.com

“Weekly Torah Portion” from www.aish.com

“Revealing God’s Treasures” Ron Wyatt <http://www.arkdiscovery.com/aoc-2.htm>

Book of Jasher or Book of the Just Man (Hebrew: סֵפֶר הַיָּשָׁר; transliteration: sēfer hayyāšār)

Josh 10:13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hastened not to go down about a whole day.

2 Sam 1:18 (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)

(The Septuagint translation renders *sefer hayashar* in both cases as 'Book of the Just'. The reference to the bow is here missing, so that the text reads: And he gave orders to teach it the sons of louda: behold it is written in the Book of the Just.)