

GOSPEL OF YOHANAN

Chapter 19

The Crucifixion of the Messiah – Part Two

We are already at the end of **Chapter 19 of John** and, in retrospect, one cannot but be amazed at the strength of this Gospel, especially how the love of God is so well depicted. From chapter one onward, we see a relentless appeal for all men to come to salvation, and to consider the great riches that are available for all, in our Creator.

Despite the persistent and increasing abuses, mistreatments, insults and attempts on the person of the Messiah, the most beautiful thing in here is that the love of the Messiah for humankind never diminished. Most amazingly, His attempts to bring some to a saving knowledge even increased, as His suffering increased.

Even when Yeshua knew who Judas Iscariot was, He did not revile him, but He called on him to repent to the very end. Also to the officer that struck Him at Caiaphas' home, He did not despise him, but He turned to him and tenderly appealed to his heart, asking him if he noticed any evil on His part. Even while scourged and all bloodied, He so gently confronted Pilate so that this man had to flee from the face of love. When he asked: "*what is truth?*" He did not wait for an answer but suddenly went away. He probably perceived, for a moment, that he was in front of Truth itself.

We have also seen that even when Yeshua was on the cross and enduring great pains and suffering, He found the strength to say: "*Father, forgive them, for they do not know what they do.*"

That is love in action. This is an unconditional love in action. This is our Messiah! This is who Yeshua is! No one that ever lived or that will ever live can match up to Him, because He is the only One, in history, who came from above for the purpose of suffering and dying for all of us. I tell you, I feel so privileged to have Him as my Messiah, my Mediator, and my High Priest.

There is one remarkable verse that we find in the midst of the account of the crucifixion in **chapter 19**. It is a personal note for the writer himself—John—who perhaps, after writing all these things, was overwhelmed by this great love of God. See what he says in **verse 35**:

And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

As you read the chapter, this verse really comes as a surprise, as it interrupts the flow of what is going on. But the Spirit of God allowed John to pen these words, coming right from heart. He must have been so deeply moved after all that he had witnessed. He pours out his heart here and shares with us this overwhelming sense of awe, when coming face to face with the truth of God. These words demonstrate how he too shared the love for others with His Messiah. At the end of the verse he writes: *that you may believe*. This is the point finale—the utter purpose of it all—

because, beyond this point, there is nothing else that God could do for you. The Son of God came down to die so that you might have eternal life. There is nothing else more important. For each one of us, this is the end of the road.

From the cross, God is calling everyone to consider the great things He has done for man and He calls everyone to consider his or her eternal future, because all stops here at the cross. It is in the death of the Messiah where we really see the grace and mercies of our God. Grace and mercy because there is nothing we did or could have done. Everything is done by God.

The other day I read about a Jewish legend concerning the creation of man, it goes like this: When God was about to create man, He took into His counsel the angels that stood about his throne.

-**“Create him not,”** said the angel of Justice, “for if you do he will commit all kinds of wickedness against his fellow men; he will be hard and cruel and dishonest and unrighteous.”

-**“Create him not,”** said the angel of Truth, “for he will be false and deceitful to his brother-man and even to Thee.”

-**“Create him not,”** said the angel of Holiness, “he will follow that which is impure in Thy sight, and dishonor you to your face.”

-Then stepped forward the angel of Grace and Mercy—considered as God’s best beloved—and said: “Create him, our Heavenly Father for when he sins and turns from the path of right and truth and holiness I will take him tenderly by the hand, and speak loving words to him, and then lead him back to you.”

These last words are so true, and this is what we see in these repeated appeals for salvation in the Gospels. This is why **Isaiah**, after prophesying concerning the death of the Messiah in **Isaiah 53**, he says in **Isaiah 55:6**

Seek the LORD while He may be found, Call upon Him while He is near.

Because after the individual rejects His death and resurrection, there is nothing left.

Thus, we read in **Hebrew 3:7-8**

Therefore, as the Holy Spirit says: “Today, if you will hear His voice, Do not harden your hearts....

It is my prayer today that if someone has not yet believed and confessed Yeshua as his personal Savior, he would be so touched by the Messiah’s powerful invitation of love and allow the Lord to clothe him with eternal life.

In His deep desire that you may be saved, God did not leave one stone unturned. Because at the same time as His Son was dying on the cross, a series of miracles were occurring in the city of Jerusalem. Each of these was, again, a call to repentance. These miracles were so powerful and (except for one) visible to all, that surely the whole of Jerusalem must have realized that something extraordinary had happened.

Let us see how another Jewish man, Matthew or Mattathias, recorded the first series of miracles. Let’s turn our Bibles to **Matthew 27:50-53** and see the commotion that must have taken place in Jerusalem at this time.

*And Jesus cried out again with a loud voice, and yielded up His spirit.
Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked,
and the rocks were split,
and the graves were opened; and many bodies of the saints who had fallen asleep were raised;
and coming out of the graves after His resurrection, they went into the holy city and appeared to many.*

You see the upheaval God triggered in Jerusalem to awaken the people to the fact that the most important event in the history of man had begun. To wake them to the fact that His only begotten Son was not far away and dying for them!

Four events happened at the same time, and yet another event happened after the resurrection.

First -The veil of the temple was torn—that was a call to the religious leaders

Second-There was an earthquake—that was a call to all the people.

Third-The rocks were split—that was reminiscent of the judgment of the end times.

Fourth-The graves were opened—imagine!

Then, after the resurrection of Yeshua, the **Fifth event** - Many believers, having been resurrected, were walking to the city. How strong a sight this must have been?

There is a **sixth** event, which occurred just before all of these, as we read in **Matthew 27:45**
Now from the sixth hour until the ninth hour there was darkness over all the land.

For three entire hours, darkness covered the area!

Why so many signs?

I believe that these are not only repeated appeals for Salvation, but they are warnings, as well, of what will happen if this salvation is refused. These very events bring us to the future, as these signs are reminiscent of what will happen during the Tribulation.

Let's take a close look at these signs and what they imply. Then we will look at the other signs that the history of man reports to us, because those that we see in the Scriptures were not the only ones that God performed at the death of His Son.

Let's consider the SIGNS of Darkness, Earthquake, Rocks Splitting, and The sign of the Open Graves.

Now, concerning earthquakes, scripture mentions only seven earthquakes, and always in a context which indicates God's wrath.

Here is a strong message. God's wrath was placed directly upon His Son, who became sin for us and took upon Himself all our infirmities.

Notice that this earthquake was precise. We don't hear of people getting hurt or dying because of it, because it was all on Yeshua. He was the One carrying the wrath and carrying the judgment.

But what is going to happen after the time of Grace—when the time of judgment is upon the world—when the time of Tribulation comes? On whom would the wrath of God be directed?

The prophets speak of the shaking of the earth and of the heavens during that time. In **Revelation 16**, John speaks of an earthquake so strong that no one had ever experienced before. But, here the choice is given. Do you see the difference?

It is then, a reminder of the coming judgment, a declaration of what will happen if Yeshua is not our atonement. It is like the choice Jesus gave previously—the choice between accepting John the Baptist now or Elijah and judgment later on, since Elijah is found right at the tribulation times.

This earthquake was taking place at the time of the crucifixion occurred, and while Jerusalem was in darkness. Imagine the impact!

This darkness lasted a long time. It was not a simple solar eclipse. According to astronomers, a total solar eclipse can last a maximum of only 7.5 minutes. This lasted three hours! It was a miracle—a long lasting miracle to call on people to reconsider the one they have crucified. This, also, was a call for us to remember that another major black out on earth will be just before the same Yeshua comes back as a judge. This we find in **Matthew 24:29, 30**

Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

For those who have not heard the words of Jesus, this darkness was a reminder of the words of many of our Old Testament prophets. This is also reminiscent of what will happen during the Day of the Lord, a day spoken of by almost all the Old Testament prophets.

See for instance **Joel 2:31**

The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD.

See what **Zephaniah 1:15** says:

That day is a day of wrath, A day of trouble and distress, A day of devastation and desolation, A day of darkness and gloominess, A day of clouds and thick darkness,

The Day of the Lord is that seven year period that ushers the Second Coming of Yeshua. Did you know that both the Old and New Covenants are filled with promises of the Second Coming of Yeshua?

There are some 1,845 references to it in the Old Testament, and a total of seventeen Old Testament books give it prominence. Of the 260 chapters in the entire New Testament, there are 318 references to the Second Coming, or one out of 30 verses. Twenty-three of the 27 New Testament books refer to this great event. The four missing books include three which are single-chapter letters written to individual persons on a particular subject, and the fourth is Galatians

which does imply Christ's coming again. For every prophecy on the First Coming of Christ, there are 8 on Christ's Second Coming.

Many today say that the Second Coming is a past event. They say that the Second Coming occurred in 70 AD and that it was symbolic. We might as well close our Bibles, if we disregard the Word of God! As **Isaiah** said of those who did not heed the Word of God: let's eat and drink and forget about the whole thing. This you will find in **Isaiah 22:13**. Paul actually quotes that verse in **1Corinthians 15:32** when confronting those who say there was no resurrection, he said: *...If the dead do not rise, "Let us eat and drink, for tomorrow we die!"*

Besides the earthquakes, we also read of rocks being split. Why mention rocks being split? What does it bring to mind?

For anyone who was familiar with the words of the prophets, this meant a lot. See for instance the words of God in **Isaiah 2:2**. Speaking of the latter days, we read: *Now it shall come to pass in the latter days That the mountain of the LORD'S house Shall be established on the top of the mountains,*

But before that time, we read in **Isaiah 2:19**: *They shall go into the holes of the rocks, And into the caves of the earth, From the terror of the LORD And the glory of His majesty, When He arises to shake the earth mightily.*

Here we have the earthquake and rocks splitting, and the reason for the splitting was for people to hide from the wrath of the Son when He comes to judge. But they will hide in vain, and this is precisely what we are told will happen in the end.

In **Revelation 6:16, 17**, when the Lamb of God comes back, we read that the people will indeed say:

..... to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!"
"For the great day of His wrath has come, and who is able to stand?"

The choice is clear. One will either take Jesus as his Savior at the cross or as a Judge when He comes back. The problem is there is not a third choice. This is not a nice picture for many, but how else will the Scriptures tell us these things?

Yeshua brought back this image, just before He was crucified. Remember in **Luke 23** when He was followed by professional mourners. See what He says to them:

Luke 23:28 -31

But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children.

"For indeed the days are coming in which they will say, `Blessed are the barren, wombs that never bore, and breasts which never nursed!"

"Then they will begin to say to the mountains, "Fall on us!" and to the hills, "Cover us!"

"For if they do these things in the green wood, what will be done in the dry?"

Here again, we see the same warning of the coming judgment and the choice is clear.

But one of the most amazing signs that occurred at the time of the crucifixion is when the tombs were opened and some believers rose and went to the city of Jerusalem and showed themselves to many. How are we to understand that?

It is not surprising that most Bible commentators do not comment on that event, but just mention it in passing and go on to the next verses. We are not given much information about it. For instance, what kind of bodies did these "believers" have? How many people saw them and what were their reactions? Did they go to believers to strengthen them? Or did they go to the unbelievers as another appeal to consider Yeshua?

Maybe they went to both. We are not told how many they were.

It seems that the tombs were opened at the death of Yeshua, but that the bodies were raised after His resurrection. Let's see again **Matthew 27: 52, 53**
and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

So it seems that for a whole Sabbath the tombs were opened. Now there is great irony here. Remember that the religious leaders were in a hurry to get the three bodies off their crosses in order to avoid desecrating the Sabbath. At the very same time, tombs were opened and the whole land was desecrated.

It is possible that the religious leaders noticed the open graves but could not do anything because it was the Sabbath. But on Sunday morning, when they probably would have sent people to cover these tombs, they realized that the dead rose. What a miracle it was.

The open tombs reminded them that any idea of consecration and holiness could not exist without God. They had just crucified the Son of God and they wanted to be consecrated and holy. There cannot be pure religion without God.

It is significant that only the tombs of the believers were opened. They rose on the third day, at the same time as Yeshua rose. What a great sign that must have been!

It is surprising that only 3000 people came to faith at Pentecost when you consider that, according to Josephus, more than 3 million people were in Jerusalem at this time because of the influx of Jewish people coming from the Diaspora during the feasts of Passover and Pentecost. That is .001%. It is sad that so few accept the call of God.

It was Ben Gurion, one of Israel's prime ministers who said: "Anyone who doesn't believe in miracles isn't a realist."

But we remember that miracles can occur without special effects. In fact, the greatest miracles do occur without a spectacular effect, such as the salvation of someone, or a prayer being answered.

Those who are looking for spectacular effects are usually disappointed, especially when great miracles occur in front of them and they don't see them.

Too many times we miss so much because we live on the low level of the natural, the ordinary, and the explainable. We leave no room for God to do the exceedingly abundant act beyond all that we can ask or even think.

But these were not the only signs that occurred in history. Of all histories, Jewish history particularly tells us that there were many others signs.

The great irony of it all, is that the information that we are about to see, does not come from secular Jewish historians. They actually come from the religious leaders' sacred book—the Talmud. Here again you can see the love of God, as I believe He made sure that even in their books, the testimony is alive.

Remember the story of the Azazel?

This story, which we find in the Talmud, tells us that something happened 40 years before the destruction of the Temple. The Temple was destroyed in 70 AD minus 40 years; this brings us to 30 AD, the time pointing to the end of the ministry of Yeshua.

Let me give you the background of this legend first. Based upon **Isaiah 1:18**, where we read: *though your sins be as scarlet they shall be as white as snow*, it became a Jewish custom to tie a red ribbon around the neck of the live goat—the one that we call the scapegoat.

The Talmud says that as the live goat was sent out into the wilderness, the red ribbon would miraculously turn white. This, the rabbis understood, symbolized that God had forgiven Israel's sins for that year. This happened year after year until 40 years before the destruction of the Temple, at around 30AD when the Messiah was crucified.

Now, understand what is happening here. By their own writing, they support all that is said about Yeshua in the New Testament.

Let me bring you to the **Talmud**, in the book of **Yoma 39: B**, there we read: *Our Rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-coloured strap become white;*

This I find extraordinary. That they, themselves, testify that at the time of Jesus something unusual happened. What they consider a sign from the Lord had stopped, because their Messiah was present on earth.

Furthermore, from their own testimony, we see that in 30 AD two other things happened: **First** we read: *nor did the westernmost light shine*

What is that *westernmost light*?

According to other parts of the Talmud such as Shabbath 22b we read that:

Mas. Shabbath 22b

*But it is a testimony to mankind that the Divine Presence rests in Israel. What is the testimony?
— Said Rab: That was the western branch [of the candelabrum]*

This light was taken as a sign that the Shechinah rested over Israel.

Why did it go off suddenly?

I pray that the same question will be asked by those who are studying this book.

This is the same candlestick that was carried by the Romans in 70 AD.

This is not all; we further read:

and the doors of the Hekal (of the temple) would open by themselves,

It says that at around 30 AD, the doors of the Temple were closing and opening by themselves. Did you know that these doors were made of brass, and they were so heavy that we are told that as much as twenty men were needed in order for them to be shut or opened! What a sight and sound that must have been.

All these, I believe, were God's attempt to call on His people. These attempts are still here today, for these things are still written in their holy books. This, we ought to point to them.

Furthermore, there is something that is reported in the **Talmud Sanhedrin E**. We read:
Forty years before the destruction of the Temple, the Sanhedrin were exiled and took up residence in Hanuth.

That is quite significant. The Sanhedrin, always and for many years, gathered at a place called Hall of Hewn Stones. This was a place built into the north wall of the Temple Mount—half inside the sanctuary and half outside. At the time of the crucifixion of Yeshua they had to move **out of the Temple** to a place called Hanuth—outside, on the Temple Mount. All this is extraordinary, is it not?

Not only the Scriptures testify of Yeshua, but even their own history. God, in His grace, uses all that is necessary to bring about the salvation of His people.

Because all these events did not come in a vacuum, they also impacted the whole history of Israel up to today. From that time on, things were not the same in Israel. Between the resurrection and 70AD, insurrections and wars filled the land of Israel. Over 50,000 were slain in Seleucia and 20,000 died in Caesarea, in different battles. Constant rumors of war kept the Jews in an unsettled state. There were threats against them by emperors Caligula, Claudius, and Nero.

In AD 70, the Romans entered Jerusalem under Titus and killed 1,300,000 Jews and took many into captivity. Jerusalem was plowed up as a field. This marked the beginning of the Jewish

dispersion. History, since then, testifies of the unrest within the Jewish population. All this will culminate during that Day of the Lord, after the Rapture.

But there is one other major sign that we have not looked at yet—one that touches every one of us believers. For us, it is perhaps the most important of all the signs. At the moment Jesus died, **the veil of the Temple was torn**. Of all the signs given, this one had the greater theological impact. So important was this sign, that it could not have been reported by the priests, even though many of them witnessed it. Because this sign put a temporary stop to their priesthood. Theologically, they were out of work from that point on.

The veil is that curtain that separated the Most Holy Place from the Holy Place in the Temple. The Holy Place was the chamber in which the candlestick, the altar of incense, and the table for the showbread stood. The priest who made the daily offering of the showbread and the incense offering entered it daily. But he could only enter the Holy of Holies once a year—during Yom Kippur. The veil separated the two rooms.

The veil in Hebrew means covering—a hiding. Its function then was to keep sinful man away from the holiness of God. This was to show that the access to God was limited and that only one person (the High Priest) could represent someone to God, and this was done only once a year. Even when in the desert, while Israel was on the move, we learn from **Numbers 4:5** that this veil was to cover the Ark of the Covenant which symbolized the presence of God.

At the very time Jesus died on the cross, we read in **Matthew 27:51**
Then, behold, the veil of the temple was torn in two from top to bottom

The death of Christ put an end to this separation. He then had become the High Priest. That is the message here.

The reason why it was torn is because we are told in **Hebrews 10** that this veil was a figure of the humanity of the Messiah. See **Hebrews 10:19-20**
Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh,

Notice that it was torn from top to bottom, to show that it was God's doing. It was not from the bottom up. That also must have been a great sight and sound as well. The Holy of Holies was a small, but very high, room. It was about 90 feet high. So, imagine this very high thick curtain tearing down. This curtain was so thick that Josephus tells us it was four inches thick in his day and it was renewed each year. We also learn that many wild horses tied to each end of the veil, after it had been taken down, were not able to rend it asunder.

The tearing happened at a very busy time in the Temple. It was the preparation of the evening sacrifices, and perhaps the noise must have alerted the priests that were at work. I cannot but think of what we read in **Acts 6:7**, where we learn that many priests came to believe. Here, this passage isolates the priests from all others and says that many of them came to believe. This is what we read:

Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem,

and a great many of the priests were obedient to the faith.

This was the end of the earthly priesthood. The tearing is significant when you remember that Caiaphas, the human High Priest of the time, tore his garment when he condemned the Heavenly High Priest—the Messiah of Israel, Yeshua. So here, the veil was torn to put an end to his earthly office.

Luke 23:45–46 places the tearing of the veil before Jesus’ last outcry, made immediately before His death. It was the very time when the blood was sprinkled on the Mercy Seat, just like it was done yearly.

The work of Annas and Caiaphas was done and gone; Jesus took over. Thank God that our lives are not in the hands of men like that, but in the Hand of the Messiah.

This is precisely what the Spirit of God tells us in **Hebrews 9:11-12**

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

This is why there is no Temple today and there was no Temple for the last 2000 years. So, if there is no Temple, then where is the redemption coming from?

Nowhere else but in Yeshua Ha Mashiach, who is now sitting at the right hand of the Father, as our High Priest. This is what we learn in **Hebrews 6:19-20**

This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil,

where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

On this passage, Vernon Mcgee made an interesting comment:

“Now one difference between Aaron and the Lord Jesus is (and I say this reverently) that poor old Aaron never did sit down. There were no seats in the tabernacle—there was the mercy seat, but that typified God’s throne. Aaron only hurried in and hurried out. But you and I have a superior High Priest. He has gone in. He has sat down. He has a *finished* redemption.”

Consider these great words that we also find in the book of **Hebrews 10:19-20**

Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh,

When it speaks of boldness here, it speaks of *confidence*; a confidence that is derived from our faith in what the Lord has done for us.

Concerning the believers, I want to stress an important fact. When Yeshua became the High Priest, the believers were not only saved from the judgment to come but we were then endowed with a great responsibility in that we became priests. In **Revelation 1:5, 6** we read:

..... *Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.*

That is a great responsibility that was given to us here. As priests of this age of Grace, what are our responsibilities?

The first responsibility is that of sacrifices. We are told that for the Old Testament priests in **Hebrews 5:1**

For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

However, today the priest has no occasion to offer sacrifices for sin; that was done once and for all when Yeshua offered Himself. But there are other offerings that he can make that are essential to his priestly service.

See how Paul exhorts us in **Romans 12:1**

“I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service”

What does it mean to give our bodies as a living sacrifice?

It means total commitment. According to Paul that is not too much; it is only reasonable, as he says. This is true if you consider all that Yeshua endured and did for you.

The next offering of today’s priest is the sacrifice of praise. See what we read in **Hebrews 13:15**

Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.

We offer sacrifices by the fruit of our lips when we make mention of His name. It is our lips that give audible expression of what we feel in our hearts as we see in **Romans 10:9, 10**.

In the temple one group of Levites were trained as singers and musicians to assist in their services. While they were praising God they also encouraged the others.

The third offering we, believers, could make today has to do with what we possess.

In **Hebrews 13:16** we read:

But do not forget to do good and to share, for with such sacrifices God is well pleased.

This is part of our mission here. Throughout the Old Testament, all men of God were aware of giving a portion of what we have to the service of the Lord. But now we are called priests. How much more should we give? I am not talking about material things only; I am talking about service—about time that we consecrate to God.

Another offering of the new priests is that of **an intercessor**. Did you realize that we have access to God 24/7?

That is a great privilege that is given to us. This is what we read in **Hebrews 4:16**
Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Because now the veil was torn and Jesus is always there, ready to help when you call. This is what we read in **Hebrews 7:25**
Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

Our access to the throne of grace gives us the opportunity of pleading for others as well as for ourselves. We remember Paul as he was praying continually for his believers.

Regarding the priesthood, when the priests of the Old Testament were ordained, they were washed, clothed, anointed and presented with the offerings that we see in **Exodus 29**. What we see here is that everything was furnished for them. This also is done for every believer, as **Ephesians 1:3** says that God:
...blessed us with every spiritual blessing in the heavenly places in the Messiah,

But concerning the priest of the Old Testament, after he was anointed, he had to continually wash himself before the work of the lord was performed. Remember the laver in the Temple and how big it was. This is equally true of us today. We read in **Hebrews 10:22**
let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

This *drawing near* should be a daily experience for us, because sin will hinder our service and continual cleansing is necessary. This is what we call Sanctification. Conformity to the priestly law was a matter of life and death for the Aaronic priesthood; for us, it is a matter of spiritual growth or of wasting away.

To conclude, let us briefly see all these signs at the time of the crucifixion. In all, we have ten signs at the death of the Messiah.

First – The veil of the temple was torn.

Second – There was darkness all over the city and perhaps all over Israel and beyond.

Third – There was an earthquake.

Fourth – The rocks were split.

Fifth – The graves were opened.

Sixth – Many believers resurrected and went walking to the Holy city.

Seventh – The ribbon attached to the Azazel did not change from red to white.

Eight – The light of the candlestick in the Holy Place just went off.

Ninth – The doors of the Temple opened and shut by themselves.

Tenth – The Sanhedrin had to move out of the Temple grounds.