



Remember Me...

Remember Me...

The Power of His Resurrection

By: shepherd John-James

Luke 23:42-43

“Yahshua, REMEMBER ME when You come into Your kingdom.”
Yahshua answered, “Truly I say to you, today you shall be with Me in
Paradise.”

John 5:24

“Truly, truly, I say to you, whoever hears My word and believes Him
who sent Me has everlasting life and won’t come into condemnation, but
has passed from death into life.”

Introduction

Some of us know what it feels like to wonder whether we'll be remembered when we can no longer do what people once depended on us to do. We may have given years to our family, ministry, carried responsibilities nobody saw, or lived through a failure that people remember more clearly than our repentance and the good things we did for many; and somewhere beneath it all is the question of whether our life still matters. That question brings us close to a dying man beside Yahshua, whose remaining time could no longer be measured in the plans he hoped to fulfill. His words touch us all because he asks for something so personal that we don't need to know his whole story to understand the weight of what he was asking: **"Remember me when You come into Your kingdom"** (Luke 23:42). When YHWH declared to Jeremiah, "Before I formed you in your mother's womb, I knew you" (Jeremiah 1:5), He revealed a truth that reaches into our own understanding of identity and purpose: before we were visible to the world, we were known to Him. Before our first breath, before anyone could name us, label us, or measure our potential, the One who would form us already knew the work of His hands even before others demanded you and I to be crucified.

Through this revelation, we're invited to bring our lives into alignment with the Author of our destiny. If our flesh is the data center, His intention is the source code – the original design we must return to when life has filled us with conflicting instructions. Our wounds, our failures, and the expectations of others can shape how we see ourselves, yet none of them possesses the authority to define why He formed us. The deepest revelation of who we are begins with the One who knew us before we could know ourselves. As we return to His voice, we begin to recognize His purpose and walk in what He's calling us to become.

Two condemned men were crucified beside Yahshua, yet their suffering brought two different responses into this private and public encounter. One challenged Him to save Himself and them, while the other acknowledged their guilt and declared that Yahshua had done nothing wrong (Luke 23:39-41). Yahshua's future reached beyond what Rome was doing to His body. Even as they both suffered, he believed Yahshua still had a Kingdom to enter and the authority to receive him. As Yahshua's blood fell upon the ground at Golgotha, that place of execution became an altar. The earth was about to respond with a shaking, bearing witness to the work of redemption that would reverse the curse that had rested upon creation since Adam fell. This man had no record of service to present, no remaining years to rebuild his reputation, and no opportunity to undo the suffering his choices had caused.

He came with an acknowledgment of his guilt and enough faith to ask, “**Remember me...**” With his own life coming to an end, he entrusted his future to Yahshua, believing He could still receive him. There is someone needs to say this today – REMEMBER ME... Yahshua answered with a promise greater than what he had asked for: he would be with Him in Paradise. In those final hours, when he could do nothing to change his past, he discovered that mercy could still change his future.

Yahshua answered, “**Today you shall be with Me in Paradise**” (Luke 23:43), giving the man who asked to only be remembered and with the hope and the assurance of being with Him. The request invoked the King’s coming Kingdom, while the answer promised fellowship with the King Himself, and that difference impacts all of us and helps us to know that we still belong. We hear a guilty man turning toward mercy and a Savior answering from the redemption He is yet to accomplish, even while both are facing death. Those words draw us close and help us see who Yahshua is. He was doing more than comforting a dying man; He was promising him life beyond death. Only the One who could overcome sin and death could make that promise and keep it.

As we follow this promise through Scripture, we see that when YHWH remembers His Covenant, He acts on His promises. Paradise points us back to the life lost through Adam's disobedience, and Yahshua brings those who turn to Him near through His own blood. Reading Luke alongside Hebrews helps us see that our King is also our High Priest after the Order of Melkhizedek. His sacrifice opens the way for us to come to YHWH, and because He lives forever, His ministry on our behalf never ends. His resurrection brings these truths together. We have a living Savior who can keep His word, care for us today, and raise His people bodily from the dead. With that hope before us, we can hear "Remember me" as a prayer of trust. We may know the pain of being forgotten by people who once welcomed our presence and valued what we did for them. Yet His promise gives us something greater to hold on to: we belong to Him, and our future is with Him. As that assurance enters our ears, being with Him becomes more precious to us than being remembered by others.

Reading Luke's account alongside Hebrews helps us hear the depths of what Yahshua promised the dying man. The One speaking mercy to him from the Tree is also our Kohein HaGadol – our High Priest after the Order of Melkhizedek. Luke lets us hear His compassion, while Hebrews helps us understand how His sacrifice and enduring Priesthood make it possible for us to draw near to YHWH. The man didn't understand everything Yahshua was accomplishing, but he knew he came to the love of YHWH. He placed his hope in the One who could do for him what he could never do for himself. His confidence didn't rest in his understanding, but in the One he trusted. These Scriptures deepen our understanding so that we can trust the same Savior in all things. The promise Yahshua spoke from the Tree rested on the sacrifice He would complete and the life that Death could not hold. His resurrection would reveal the victory behind those words of mercy. The One who heard the dying man's appeal would rise as our living High Priest, able to save completely those who come to YHWH through Him.

The Besorot (Gospels) leave this man unnamed, without a complete history of his life. We have his confession that his condemnation was deserved, his recognition that Yahshua had done nothing wrong, and his hope to be remembered when Yahshua came into His Kingdom. There, with nothing in the account that allows him to boast in his own righteousness, a guilty man places his hope in the innocent One beside him, recognizing a King where others see only a condemned man. This man saw passed the scourged flesh, the nail pierced hands and feet, the crown of thorns that penetrated His skull as the Romans mocked Him; and recognized the One many called upon, reached out to, was the same one he rejected all his life possibly. His confession and petition give us a witness of repentance and trust without requiring us to pretend we know every step that brought him there. We diminish the weight of this mercy when we search his past for something that made him worthy, because Scripture draws our eyes to the Savior whose goodness reached him where his own righteousness couldn't. He asked for to be remembered by Yahshua, and Yahshua promised him a place in His presence, answering his last breath petition with more than he expected. We must let him stand where Scripture leaves him, guilty and powerless to rewrite his past, yet entrusting what remained of his life to Yahshua, because his hope rested entirely in the One whose mercy received him and whose victory over Death would secure His promise. Death is only the doorway to eternity that we all must walk through one day unless we see His return and walk with Yahshua into the Kingdom reign.

Luke shows us a man accepting responsibility, but he doesn't tell us whether one terrible decision or years of wrongdoing brought him there. We can't assume he never did anything good just because none of it is recorded, and we can't dismiss his confession just because the charges aren't named. We can leave what we don't know with YHWH and give our attention to what we do know: this man turned toward Yahshua, acknowledged his guilt, and asked to be remembered, and the Savior answered him personally with a promise greater than his request.

Many commonly call him 'the thief on the cross', although Matthew 27:38 and Mark 15:27 use a word also translated robbers or bandits or vicious blood shedders of men or even animals while Luke calls the men criminals. This goes down the rabbit trail of Jeremiah 7:11, 22-23 when the Prophet Jeremiah records the words of YHWH in 7:11 as those who shed the blood of animals and then in verses 22-23 YHWH speaking and saying when He brought Israel out of Egypt, specifically the fathers, He NEVER commanded animal sacrifice. This was an added appendages because of the Golden Calf breach. Ordinary property theft under Torah called for **restitution** rather than a judicial death sentence (Exodus 22:1-4), but these men are undergoing Roman execution, and we aren't given their exact charges or the proceedings that brought them there. Therefore, we can't say that ordinary theft alone explains this man's crucifixion, just as we can't invent violence or rebellion to fill the silence. What's so powerful is that the Scripture gives us his appeal without giving us a complete account of his past, directing our attention toward the Savior who answers him.

We see his repentance in the way he speaks about Elohim, admits his own guilt, and makes it clear that Yahshua hasn't done anything wrong. He asks the other man whether he fears Elohim, acknowledges that their punishment is deserved, and turns to Yahshua with a simple request to be remembered (Luke 23:40–42). This helps us understand **teshuvah**, a turning back to YHWH in which we stop making excuses and face the truth about our sin. His confession can't change what he's done, but it shows that he's no longer defending it, and he's placing his hope in the righteousness and mercy of the Savior beside him.

How did this man know Yahshua was innocent when so many around him were speaking against Him? Had he heard Him teach or seen Him heal the sick, or could he have once followed Him and then walked away? Was he a Levite that turned from his bloodletting assignment and being accused of blasphemy and now a thief of the Aaronic system? Luke doesn't tell us, but somewhere in that suffering, this man became convinced that Yahshua had done nothing wrong and that His Kingdom was real. He turned toward the One hanging beside him and asked to be remembered, believing Yahshua had a future beyond that Tree. Think about what he was asking, because both men were facing death, yet he spoke to Yahshua about a Kingdom still to come. He could see the wounds and hear the mocking, but he still believed that Yahshua would reign. Many are trying to crucify the message of Yahshua today with the nails of false doctrine, a simulation replacement and even the lies that He ever walked this earth.

These are the modern day Romans crucifying the message, but will you still believe as this man did and cry out to the King – REMEMBER ME WHEN YOU COME INTO YOUR KINGDOM!!? We hear that faith in his request: “Remember me when You come into Your Kingdom.” While others demanded that Yahshua save Himself to prove who He was, this man entrusted his future to Him. He didn’t ask Yahshua to prove He was King; he asked the King to remember him.

Matthew 27:44 and Mark 15:32 tell us that those crucified with Yahshua joined in mocking Him, but when we come to Luke’s account, we hear this man defending Him and asking to be remembered. When read together, we can see a change taking place, a man who had spoken against Yahshua now turning toward Him in faith. The crowd was still mocking, yet he was no longer letting their voices speak for him, and that brings this account close to home for us. We can’t always silence the people speaking against Yahshua, but we can decide whose words we’ll trust and turn toward Him even while those voices continue around us.

We need to remember that when we’re tempted to hold someone to the worst thing they’ve ever said, as though they can never speak from a changed heart. The man who had joined in the mocking came to acknowledge his own guilt and Yahshua’s innocence, showing us why we must leave room for repentance in the lives of others. His earlier words mattered, but so did his teshuvah, and we can’t preach mercy while refusing to recognize it when someone begins to change. If Yahshua received this man in his final hours, we have every reason to hope for those who still have breath, especially when we remember how patiently He has dealt with us with all of the sin we also committed against our Savior..

Some of us know what it feels like to be talked about, lied about, or judged by people who have only heard someone else's side of the story. Maybe you did mess up, but every time someone brings it up, they leave out your repentance and the changes you've made, or maybe you're worn out from defending yourself against things you never did. We need to take responsibility for what we've done, but that doesn't mean every accusation against us is true. Teshuvah, our turning back to YHWH in repentance, brings us before the One who knows what happened, what we need to confess, and what others have misrepresented. You don't have to make everyone understand your life before you call on Yahshua, and someone else's refusal to believe you've changed doesn't keep Him from receiving you when you turn to Him. Notice, those who once smiled, embraced your presence, now give you the cold shoulder when you did nothing to them. It is because there are those who also smile in your face, but behind your back scream out – CRUCIFY HER, CRUCIFY HIM!! Forgetting that they killed your character with the sword of their tongue.

Some of us have spent so much time trying to clear our name with people that we've barely stopped to bring our hearts before YHWH. We replay conversations, rehearse what we should have said, and wonder who else has heard the story, while things we need to confess remain untouched. Others have apologized for things they never did, hoping that accepting the blame would finally bring peace. **Teshuvah** brings us to an honest place before YHWH, where we take responsibility for our sin without allowing someone else's accusations to define us. The man beside Yahshua acknowledged his guilt and turned to the King without first getting the crowd to understand him, and we can come that honestly too, even while people are still speaking against us.

Yahshua's answer gives us a reason to turn toward Him now instead of waiting until we've explained ourselves to everyone. Through His sacrifice and resurrection, we have somewhere to bring the guilt we need forgiven and the wounds we need healed. We don't have to win every argument before we pray or prove we're innocent before He'll hear us. He already knows where we've sinned, where we've been hurt, and how those experiences sometimes overlap. We can admit what we've done wrong without taking the blame for things we haven't done, trusting Him with the whole truth of our story. There's freedom in knowing we don't have to hide from the One who calls us to come near. His mercy gives us room to begin again, even when others still see us through our past.

That same mercy needs to change how we speak about others, because the mouth that asks Yahshua for mercy is also the mouth we use to tell someone else's weaknesses, struggles, setbacks, insecurities, personal secrets once entrusted to you. Before we repeat their failure, we need to remember how it felt when ours became a conversation we weren't there to answer. Torah tells us not to go about as talebearers among our people (Leviticus 19:16), and saying, **"I'm only telling you because I trust you,"** doesn't change what we're doing. When others have been talked about, we need to be careful about what we believe and what we repeat. Yet we must recognize when we've stopped addressing the wrong and started adding to the hurt. Are we seeking justice, or gathering people to share our anger? The mercy we've received should make us careful with another person's name. We know what it means to need forgiveness, and we know how much it hurts when people judge our whole life by only part of our story.

We need to remember that someone who brings another person's private life into our conversation may carry ours into the next one, and being trusted with a story doesn't mean we should be hearing it. Sometimes being told something private makes us feel trusted or included, and we don't stop to consider what that conversation is doing to the person being discussed. Before we listen or repeat it, we need to ask whether we're helping protect someone, or simply passing along something they'll have to live down. We've all had moments we wouldn't want repeated without the whole story, and we know how painful it is when people remember our failure but never ask who we've become since then.

We can refuse gossip and still speak up when someone is being harmed, taking the truth to those who can help without turning someone's pain into everyone's conversation. Your dinner table is an altar, stop sacrificing your brothers and sisters on it with your conversations. Even when something is true, we need to consider why we're sharing it, who needs to hear it, and what good we're trying to accomplish. The mercy Yahshua showed beside the Tree should impact these everyday choices, especially when the person we're discussing isn't there to answer. We can be honest about what someone has done while leaving room for repentance and restoration, just as we hope others will do for us. When we remember how patiently Yahshua has dealt with our own lives, we begin to understand that handling another person's name with care is one way the mercy we've received becomes mercy we extend.

Think about an older believer looking through family photographs, remembering the prayers no one heard, the sacrifices no one noticed, and the years spent holding the family together. Now the house is quiet, and they wonder whether anyone remembers how much they gave. Or think about someone lying awake after a diagnosis, thinking about the people they still want to hold and the days they thought they had left. These moments are different from the Tree, yet beneath them is a longing we understand: Do I still matter? Will I be remembered when I'm no longer here to do anything for anyone? Yahshua's answer reaches into that fear with a promise: this man would be with Him. He had nothing left to offer and no time to make something more of his life, yet Yahshua received him. We need to let that assurance touch the places in us that feel forgotten. Our worth doesn't end when our strength fails, when our work stops, or when people no longer call. The One who receives us knows the whole story, including what no one else ever saw. We belong to Him, and even death cannot take away the future He has promised us.

That assurance of belonging gives us confidence to bring our needs before Yahshua, who teaches us to pray and welcomes our cries for help. The two men show us a difference between demanding that He prove Himself on our terms and entrusting ourselves to His mercy when we can no longer control the outcome. One challenges His identity while seeking escape, and the other acknowledges his guilt while recognizing the innocence and kingship of the One beside him. Their shared suffering doesn't produce the same response, which means pain by itself can't make our hearts surrender, even when it brings us close enough to hear the Savior speak.

Make this personal, because we can spend years studying the Scriptures and still struggle to trust Yahshua with what tomorrow might bring. We may understand the Calendar, the Appointed Times, and the meaning of the Priesthood, yet find ourselves afraid when life takes a turn we didn't expect. What happens when our knowledge can't change the diagnosis, bring back the income, or keep someone we love from leaving? The man beside Yahshua brings us to that place where knowing about Him becomes depending on Him. He can't climb down and put his life back together, but he can turn toward the One who holds his future. Everything we learn should bring us closer to that trust, where we can place ourselves in Yahshua's hands even when we can't see how things will unfold.

Consider how many generations have heard this man's plea without ever knowing his name, yet his words still reach into our lives. We're given no ministry title, list of accomplishments, or reputation that explains why Yahshua should receive him, but we hear the Savior answer him personally. Some of us need to let that settle in our hearts, because we've spent years doing things few people ever noticed, caring for others, praying through the night, and staying faithful when nobody was there to thank us. Being overlooked can hurt, especially when we've given so much of ourselves, but being unknown to a crowd doesn't mean we're unknown to YHWH. We don't know this man's name, yet Yahshua heard his voice, knew the life behind it, and answered him where he was.

When this man says, “Remember me,” we can hear those words alongside the ways Scripture speaks of YHWH remembering His people. When Elohim remembered Noah, He sent a wind over the earth and the waters began to recede (Genesis 8:1), and when He heard Israel’s groaning and remembered His covenant, their deliverance began to unfold (Exodus 2:23–25). YHWH hadn’t lost track of Noah or forgotten where His people were suffering; His remembrance was expressed in what He did for them. That gives depth to this simple prayer, because asking Him to remember us reaches beyond wanting a place in His thoughts. We’re bringing our need before the One who knows us and has the power to help, trusting His faithfulness where our own strength has reached its limit.

We feel that limit deeply when someone we love has died, because we can keep their photographs, save their voice messages, and tell their stories, yet still ache to hold them one more time. Sometimes we play the same recording just to hear their voice, wishing we could speak and hear them answer us one more time. Those memories are precious, but our love can’t bring them back, no matter how much we feel it. This is where the resurrection becomes personal, because Yahshua can do what our remembering never could. His resurrection promises us to be with Him and with those we love that have come to Him as well. The One who knows His people also has the authority to raise the dead, so our hope reaches beyond keeping someone’s memory alive to trusting Him to restore life itself. When we hear, “Remember me,” we’re hearing a dying man place his future in the hands of the One whose power reaches beyond the grave.

Some of us need that assurance right now, because we can feel forgotten long before we reach our final hour. You may have spent years caring for your family and now find yourself waiting for the phone to ring, or perhaps you served your assembly faithfully for decades until illness kept you home and the visits became fewer. When another evening passes in the same chair, you may begin to wonder whether people valued you or only what you could do for them. That loneliness is real, and we need to do more than preach about it; we need to make the call, visit the person, and remember those who once cared for us. If you're the one waiting, I want you to hear this: Your life is no less precious because the hands that once cared for others now need someone to hold them. Yahshua heard a man who had nothing left to offer but his petition, and the silence of your phone doesn't mean there's silence from Yahshua who knows you by name.

Isaiah 49:14-16 allows Tzion to voice the fear that YHWH has forgotten her, then answers that fear with His unfailing remembrance, giving us permission to bring our anguish before Him honestly. There may be a night when you can only pray "Abba, I know what Your Word says, but right now I feel so forgotten. I need You to help me trust that You're still holding me, even when it doesn't seem like it." and you don't have to pretend the struggle isn't there before you come. Faith brings what we feel before the One whose faithfulness is greater than our ability to sense it, just as the man's outward circumstances remained painful after Yahshua spoke. The promise didn't make the Tree comfortable, but it gave him an assurance the suffering of that day couldn't cancel.

That confidence matters most when we still don't understand what's happening, when the analysis hasn't changed, the relationship remains broken, or the conversation we've prayed for still hasn't come. The man beside Yahshua was still on the Tree after receiving His promise. His pain continued, yet the promise was already true. We can ask for healing and restoration, even through tears, without believing that the waiting means He has forgotten us. There's comfort in knowing we don't have to face these days without Him. His promise doesn't take away the hurt of what remains unanswered, but it gives us Someone to trust when we're weary of waiting and afraid of what may come next.

That same cry, "Remember me," can begin to free us from the exhausting need to prove that we matter. We can spend years serving others and still ache when no one seems to notice what it costs us. James and John asked for places beside Yahshua in His glory (Mark 10:35-40), while this man asked only to be remembered when the King came into His Kingdom. Yahshua answered him with the promise of being together. We need that assurance, especially when recognition never comes. Whatever work He gives us, our worth can't depend on how many people appreciate it. Being with Him is more precious than the approval we've worn ourselves out trying to earn from others. We can stop trying to prove we deserve to be remembered and begin to rest in the love of the One who already knows us.

Knowing we belong to Him also helps when an old failure comes back to mind and we wonder whether He could still be merciful to us. We may have asked for forgiveness and still feel ashamed when we remember what happened. Romans 8:33–34 brings us back to the Messiah who died for us, rose again, and now intercedes for us. We can be honest about what we've done, accept correction, and make things right where we can without assuming He no longer wants us near. Our struggle to forgive ourselves doesn't mean He has withdrawn His mercy. We're in the care of a living Redeemer who knows our whole story. To understand His promise to the man beside Him, we also need to understand how He serves as our Priest and brings us near to YHWH.

An earthly ruler could pardon a man and release him from a death sentence, but he couldn't give him eternal life. This man needed something Rome could never offer. Even if he had been taken down from the Tree, he would still have needed forgiveness and a restored relationship with YHWH. Yahshua could give him both. He spoke as the King who could receive him and the Priest who was giving His own life to open the way. Through His own blood, Yahshua would bring this guilty man into the presence of Elohim. He knew everything that needed forgiving when He promised, "You will be with Me." We need to hear that, too: He doesn't offer mercy because He has overlooked our sin; He knows what we've done, and He has given Himself to bring us near.

Psalm 110 brings us before the One seated at YHWH's right hand and declares that He is the Priest forever after the Order of Melchizedek, joining the authority of His reign with the permanence of His Priesthood. Genesis 14:18-20 introduces Melchizedek as king of Salem and priest of the Most High Elohim, while Hebrews 7 draws out the witness of righteousness and peace and directs us to the matchless ministry of the Son. When we speak of that Order, we're being brought into a deeper understanding of Yahshua Himself, because the King who commands our obedience is also the Priest who brings us near. His mercy doesn't require righteousness to be set aside, for His own righteous obedience provides the Offering through which mercy touches our lives.

The priests under the former order couldn't continue forever because Death ended their service, and their repeated offerings couldn't perfect the worshiper's conscience in the way Hebrews describes our need (Hebrews 7:23; 9:9; 10:1-4). Yahshua offers Himself once for all, and Hebrews 7:16 speaks of His Royal Priesthood in relation to "the power of an endless life," giving us a foundation that Death can never take away. Now bring that truth back to the man hanging beside Him, because the Savior promising Paradise won't leave a vacant office and an unfulfilled word behind Him. He truly enters Death's dominion in obedience to the Father, but He will rise beyond its dominion and remain forever the Priest through whom His people draw near. That is why the promise at the Tree and the priestly witness of Hebrews belong together in this teaching, even though Luke doesn't name the Order of Melchizedek in this scene. The same Yahshua who receives the man's cry is the High Priest whom Hebrews declares able to save completely those who come to Elohim through Him (Hebrews 7:25). The man's understanding isn't the measure of the Savior's ability, and our learning should lead us into that same dependence. We study His Priesthood so that we can approach Him with greater confidence, knowing that our access rests in what He accomplishes for us.

Look at what this man can't arrange for himself while Yahshua is accomplishing the work of reconciliation beside him. He can't leave the Tree, obtain an offering, and return with something that will make his appeal more acceptable, yet 1 Peter 2:24 directs us to the One who bears our sins in His own body on the Tree. The man's inability brings the sufficiency of the Savior's Offering into view, because the provision comes from the One giving Himself. Yahshua isn't calling guilt innocence or making sin unimportant; He is providing the redemption which a guilty person can be received, and that is why our trust belongs in Him.

Now, the tearing of the Sanctuary curtain near Yahshua's death helps us feel the weight of the access He is providing (Luke 23:44-46), while Hebrews 10:19-22 brings us to the way opened through His Blood and His flesh. We aren't forcing our way into the presence of YHWH by praying loudly enough or finding words impressive enough to make us acceptable, because our High Priest has provided the way we could never create. The man on the Tree doesn't offer a polished prayer, but he turns toward the Savior who can receive the person beneath the words. When we're struggling to pray and can't find the words, we can still come to YHWH because of what Yahshua has done for us. Even our tears are precious according to Psalms 56. Hebrews 6:19–20 describes our hope as an anchor reaching behind the veil, where Yahshua has gone before us as our High Priest forever after the Order of Melkhizedek. He has opened the way for us to come near to YHWH, and that helps us understand what it means to be with Him. We don't have to earn our way into His presence or feel something powerful every time we worship to know we're welcome. Our hope rests in what Yahshua has done for us. The One who made that promise at the Tree is the same Savior who brings us near when we trust Him. We could never have opened that way ourselves, but He has opened it for us.

We need to remember this in the hospital room when medication makes it hard to think and in the quiet house when we miss someone so much we can barely pray. Hebrews 4:15-16 tells us that our High Priest understands our weakness and welcomes us to come for mercy and help. We don't have to act strong or hide how much we're hurting. Sometimes we can say what's on our hearts, and sometimes all we can do is cry; we come through the same Yahshua either way. The man beside Him reminds us that we don't need a long prayer or the right words to be heard, even when we have almost no strength left. His mercy doesn't end after He first receives us. Hebrews 7:25 tells us that Yahshua lives to intercede for those who come to Elohim through Him. He doesn't welcome us and then leave us to face the rest of life alone; He remains our High Priest as we learn to obey, live through loss, and eventually face our own death. His sacrifice never needs to be repeated, and because He lives forever, we'll never lose Him. This is what Jeremiah the Prophet was expressing in 7:22-23. We can depend on His care through every year we're given. Knowing this helps us hear His answer to the man beside Him more clearly. The man asked to be remembered when Yahshua came into His Kingdom, and Yahshua promised that he would be with Him in Paradise.

That personal assurance travels beyond the kind of mercy an earthly ruler could offer a condemned man or woman, helping us see why His reign and His Priesthood stand together. A ruler might change a sentence, restore a right, or permit someone to return home, but none of those acts could give the person resurrection Life or remove sin's separation from YHWH. Yahshua's answer touches that deeper need, which is why the Royal and Priestly witness are vital here. He has authority over the future the man names, and through His saving work He provides the fellowship the man needs, bringing kingship and reconciliation together in the Person to whom the appeal is made.

Daniel 7:13-14 shows the Son of Man receiving an everlasting Kingdom, and First Corinthians 15:25-26 tells us He reigns until every enemy is beneath His feet, with Death as the last enemy to be destroyed. That is the authority of Kingdom Reign, bringing opposition into subjection and establishing a dominion no earthly ruler can overturn. When Revelation 2:7 speaks of the Tree of Life in the Paradise of Elohim, our attention is also drawn to the Life and fellowship from which sin excluded Mankind. We need to hear the depth of both promises, because the One whose authority brings enemies to their end is the One through whom His people receive the Life those enemies could never give or finally take away.

Revelation 22:1-5 brings the throne of Elohim and the Lamb, the river of Life, the Tree of Life, and His servants seeing His face into one completed picture. His people dwell before Him and reign forever, so Royal authority and restored fellowship meet in the fulfillment of His purpose. This is why the Kingdom and Paradise remain connected without pretending that Luke's brief account gives us every detail about the state of the dead or the order of future events. The assurance at the center of the promise is clear and personal: the man's hope rests in being with Yahshua.

Now go back with me to the Garden. After Adam disobeyed, he was sent out, and the way to the Tree of Life was guarded (Genesis 3:22-24). He couldn't return simply because he missed what he had lost. His children would inherit a world where everyone eventually faced death. Now look at the man beside Yahshua: a guilty son of Adam, nearing the end of his life, hearing that Paradise would be part of his future. He couldn't undo his sin or open the way back to YHWH. Yet beside him, Yahshua was giving His life to make that return possible. The Tree of execution wasn't the Tree of Life, but through His sacrifice and resurrection, Yahshua would open the way to the life sin had placed beyond our reach. Where this man expected everything to end, Yahshua promised him a beginning.

Let that settle in our hearts: Adam sinned in a place where he had everything, while Yahshua remained obedient in a place where He gave everything. Through Adam's disobedience came separation and death; through Yahshua's obedience comes reconciliation and life. Beside Him was a man who couldn't change his past and had almost no earthly future left, yet he could still be received. The hope of this moment rests in the Savior hanging beside him, whose obedience would accomplish what the guilty man could never accomplish for himself. The man couldn't go back and change how he had lived, but Yahshua could change what came after his death. That's the mercy we're seeing: the way to life opened by the One who gave His life to bring us home.

That's why Paradise carries more weight here than a comforting description of somewhere pleasant after death, because the word reaches into the separation that began in the garden and the restoration accomplished through the Savior. Romans 5:18-19 directs us from Adam's disobedience to Messiah's obedience, while First Corinthians 15:45 identifies the Last Adam in the revelation of Life. The man asking for remembrance can't reverse the condition of mankind, but the One answering him has come to redeem us from its bondage. As this man approaches the end of his earthly life, Yahshua speaks from the purpose that will reach through His sacrifice and resurrection to the removal of the curse and the restoration of His people. I have been preaching and declaring the Good News here. This is the Good News seen in the life of this man who said, "Remember me when you come into your Kingdom."

Ephesians 2:13 speaks of those once far away being brought near through Messiah's Blood, and the passage goes on to describe Jews and Gentiles receiving access to the Father by one Spirit. That is given through the Son, which helps us understand why being physically beside Yahshua doesn't by itself explain what happens at the Tree. Both men are near Him in the visible scene, yet the man who asks for remembrance turns toward Him in faith and receives His saving promise. We can be near a gathering, near the Scriptures, near the Pastors, Near the Priesthood, near the Calendar, near the knowledge of the Name and near the language of faith while still needing to entrust ourselves **personally** to the Savior through whom reconciliation becomes ours. Some of us understand how much vulnerability there can be in asking someone to remember us, especially when we no longer feel entitled to ask for a place beside them. This man places his hope in the King's future, and the King answers by assuring him that he belongs with Him.

I think of the someone who says, “Keep me in your prayers,” while carrying a burden they don’t know how to explain, or that mother or father who asks a grown child to call when the deeper longing is simply to feel close again. Those experiences help us feel the weight of an appeal for remembrance without inventing the condemned man’s emotions. Yahshua’s answer reaches the need expressed in his few words and gives him the assurance of personal fellowship. We aren’t told whether he wept, but we can hear why the promise moves us: a man who can no longer arrange a future for himself is being received by the One who can give him one. Let’s get more personal: Maybe you’ve stood at a doorway while someone you love was leaving and asked them to call, when what you wanted to say was how much you hoped the distance wouldn’t weaken your place in their life. Thinking about that, we can understand why an appeal for remembrance can carry more weight than its few words reveal. Yahshua answers the request Luke actually records with the assurance of being together, and we should always remember this. The man doesn’t have to explain every need. Yahshua already knows his whole story, and His answer reaches further than the man knew to ask.

I understand “today” in Luke 23:43 to mean that this man would be with Yahshua in Paradise that very day, as the verse is commonly translated. Being with Him after death and the future bodily resurrection of His people are distinct promises, both made possible through the same Savior. Even as Yahshua was dying, this man could trust what He said about life beyond death. He would finish what the Father had sent Him to do. Death would not leave Him unable to keep the promise He had made. His resurrection confirmed that the One who promised life had overcome death. Imagine hearing that promise when you have no tomorrow left to make things right, rebuild trust, or show your family that you’ve changed. This man still faced the consequences of what he had done, yet Yahshua received him when he turned to Him. We can struggle with mercy like that. We keep thinking about what we need to fix before we’re allowed to ask, as though we must first become someone worth receiving. Yahshua knew who this man was when He promised to be with him. His hope rested in the Savior who was giving His life for him.

Some of us have spent so long feeling unworthy that we don't know how to receive a welcome. We ask for mercy, then keep our distance, afraid that coming closer would be asking too much. Yet Yahshua is the One who said, "With Me." This is also why ALL the Appointed Times are gathering points WITH each other – Do not forsake the assembly of yourselves TOGETHER. That means Passover, Shavuot and through to Sukkot. It reminds us all that the King has received ALL OF US, not just some of us. The man didn't have to persuade Him to care or find the perfect words to earn a place near Him. The welcome came from Yahshua Himself and we can trust that welcome, too.

Humility helps us receive what Yahshua gives, while fear can keep us waiting until we feel worthy enough to come near. We need His Word to help us tell the difference. We may think we're being humble when we keep our distance, even though He has invited us to come. The man at the Tree had no time to become someone others could admire. Yahshua knew his guilt and still gave him a promise he could trust. We come with repentance and faith, depending on what our High Priest has done for us. We don't have to feel worthy before we trust that His mercy is for us. That mercy brings us near and teaches us to obey the One who receives us.

This also helps us understand why Paradise means so much: we will be with Him. We know how a beautiful house can feel empty when someone we love is missing, and how an ordinary room can become precious simply because they're there. That can't fully explain what being with Yahshua will mean, but it helps us hear the heart of His promise. He was giving this man a place with Himself. The One who had seen him at his worst was promising to keep him near. As we come to know Yahshua, our hope becomes more personal. We long to be with the One who loved us, gave Himself for us, and stayed faithful through everything we couldn't understand.

The needs we bring to Him still matter

We can ask for healing, for relief when life feels too heavy, and for help when we're afraid of what comes next. The man at the Tree reminds us that we can trust Yahshua even before our circumstances change. He was still suffering when he received the promise that he would be with Him. We can keep asking for help and trust that we're in His care while we wait. An unanswered question doesn't mean we've been left alone; His delays are not His denials. To understand why Yahshua could promise life to a dying man, we need to follow Him to another place of sorrow. There, a grieving woman will hear Him say, "I am the resurrection and the life."

Martha comes to Yahshua after Lazarus has died, carrying the sorrow of an answer that didn't arrive when she believed it was needed. When she tells Him that her brother wouldn't have died if He had been there (John 11:21), many of us can recognize the intensity of trusting His ability while grieving what He allowed us to face. He tells her that her brother will rise, and she answers from her belief in the resurrection at the last day, speaking a truth she already knows while the loss is still before her. Yahshua is about to bring that hope close enough for her to recognize the One upon whom it has always depended. When Yahshua says, **"I am the resurrection and the life"** (John 11:25), He is bringing Martha's attention to Himself as the living source of the resurrection she expects. Now carry that declaration back to the Tree, because the One promising Paradise is the same One who has already declared who He is beside Lazarus's burial tomb. The nails haven't changed His identity, and His willingness to enter Death's dominion doesn't mean Death has become greater than His authority. The man asking for remembrance is petitioning to the Resurrection and the Life, so his future rests in the only One who speaks rather than in the doubt and helpless feelings the surrounding crowd believes it sees.

That revelation belongs in the waiting room where you know the verses people are trying to share and still feel your stomach tighten when the physician appears. That assurance also belongs in the quiet moment after a funeral when you reach for your phone before remembering that the person you want to call is the one you've just buried. Martha's sorrow wasn't evidence that she had forgotten the promise, and Yahshua's tears weren't evidence that He had lost His power, because He wept while knowing what He would do (John 11:35). We can therefore bring our grief honestly to the One whose authority over Death has never made Him indifferent to the pain of separation.

At Lazarus's tomb, Yahshua calls the man who can't bring himself back, and the voice of the Savior enters where the love and pleading of the mourners can't go (John 11:43-44). Their affection is real, but His authority gives Life, which is why being remembered by Him means more than being held tenderly by someone who can't recover us. John 5:28-29 points toward the hour when those in the graves will hear His voice and come forth, placing resurrection under the authority of the Son. The One who hears "Remember me" is therefore able to reach the person whose strength has ended, and death can't place that person beyond His knowledge or His call.

Lazarus came out of the grave, but he would one day face death again; Yahshua rose never to die again. That difference impacts deeply to our hope. Romans 6:9 tells us that Death no longer has power over Him. His resurrection means far more than a few extra years before another funeral. We will never have to bury the One who has promised to raise us. He lives to complete everything He has promised, and death cannot interrupt His care for His people. The man at the Tree was trusting the One whose saving work reached beyond the life he was losing. Yahshua was giving him a future that death could never take away. That truth also shapes how we pray for those we love. We ask for healing because we want more time together – another conversation, another meal, another chance to hold their hand. Those desires are important to us, and we can bring them honestly to YHWH. Yet Romans 6:9 gives us hope that reaches beyond more years in bodies that still grow weak. Yahshua is alive, and Death will never take Him from us. **We'll never have to speak of His love as something we can only remember.** He still hears, still cares, and still acts on behalf of His people. The bodily resurrection He promises means our hope reaches beyond having a little more time to a life where death will never separate us again.

We see that same personal care in the woman who had suffered bleeding for twelve years. Mark 5:25-34 tells us that Yahshua called her “daughter.” After years of illness, failed treatments, and growing desperation, she heard Him speak directly to her. He knew someone had reached for Him, and He stopped. Her suffering had lasted twelve years, but she hadn’t become invisible to Him. That tenderness helps us hear His answer to the man at the Tree. He knew the person asking to be remembered, just as He knew the woman reaching through the crowd. We need to remember this when suffering has gone on so long that we’re afraid people are tired of hearing about it. We can still come to Him and tell Him where it hurts.

The woman at the well also hears Yahshua offer living water while knowing the history she hasn’t yet explained to Him (John 4:7-26). Many of us fear that being fully known would end the possibility of being welcomed, yet His knowledge of her life stands within a conversation about the gift of Elohim. Her testimony brings others to hear Him for themselves, and the encounter helps us understand why the unnamed man’s missing biography doesn’t make Yahshua’s mercy uninformed. The Savior doesn’t need us to become strangers to Him before He can receive us, because His redemptive work addresses the need He already knows rather than depending on what we manage to conceal.

Zacchaeus experienced that same personal care when Yahshua called him by name and came into his home (Luke 19:1–10). Salvation reached him where he lived, with all the wrong he had done and the changes he still needed to make. The man at the Tree would never go home again, yet Yahshua promised him a place with Himself. **He had no days left to spend with his family, but he still had a future with the Savior.** Whether we have years ahead of us or barely enough strength for another prayer, we come to the same One who seeks and saves the lost. His welcome doesn’t depend on how much time we have left. Through His approaching death, Yahshua would accomplish our redemption, and His resurrection would show that the grave could never put an end to His saving work.

That brings us to a question we need to face: how could Yahshua promise another man life when He Himself was about to die? First Corinthians 15:3-4 tells us that He died for our sins, was buried, and rose on the third day. His death was real, and so was His victory over it. We don't need to lessen what He suffered to trust what He promised. We need to remember who was making the promise and what He would do. The man beside Him was trusting a Savior who would enter the grave without leaving His promise buried there. Yahshua would rise again, alive to fulfill His word. The assurance He gave that dying man rested on His power and faithfulness, even while everything they could see seemed to say that death would have the final word.

Paul tells us plainly that if Messiah hasn't been raised, our faith is useless and we're still in our sins (First Corinthians 15:17). Our hope rests in both His blood shed at the Tree and His resurrection from the dead. Romans 4:25 brings them together: He was handed over because of our sins and raised for our justification, making us right with YHWH. **The One who died for us is alive to receive us.** We aren't holding on to words their speaker can no longer fulfill. Yahshua has risen and lives to represent His people. We can trust His welcome because He has accomplished what was needed to bring us near. Death couldn't keep Him, and it cannot take away what He has promised.

Yahshua had already said He had authority to lay down His life and take it up again (John 10:17-18). Those watching Him die could see Him giving His life; they couldn't yet see Him taking it up again. The man beside Him trusted His word before anyone had seen the empty tomb. We now have the witness of those who saw Him risen, heard His voice, and looked at His wounds. In Luke 24:39, He invited His disciples to touch Him and see that He was truly there in a risen body. They weren't remembering someone they had lost; they were standing with Him again. The One who promised "with Me" was alive. Everything He had suffered, including death itself, had failed to put that promise beyond His power to keep.

John 20:11-16 brings us to Mary weeping outside the tomb, unable to understand what has happened. Yahshua is standing near her, but she doesn't recognize Him until He calls her by name. The One she was grieving was there to speak to her. Having conquered death, He still cared about the tears of one person who loved Him. We may not hear our name spoken as Mary did, yet her encounter shows us who receives us when we grieve. We can bring Him the questions we can't answer and the pain we struggle to explain. The Savior who rose from the grave knew Mary's name, understood her sorrow, and took the time to make Himself known to her. When we bring that moment back to the Tree, the words "**with Me**" become even more precious. We know more about the One making the promise. He is the Savior who calls Mary by name and meets her in her grief. His victory over death hasn't changed His tenderness toward those who belong to Him. The man beside Him was being promised life with this same Yahshua, whose care reached people others passed by. We won't become strangers to Him when we pass beyond what we know. The One we're trusting now is the One we'll be with them. Eternal life means being with the Savior who knows our story and has loved us through the parts no one else could understand

That lasting care helps us understand His Priesthood after the Order of Melkhizedek. Hebrews 7 tells us that His ministry continues because He lives forever. The Father's oath stands, and the Son who died and rose again will never need someone else to take His place. We depend on the sacrifice He has completed and on His continuing care as the One who brings us near to YHWH. We will never reach a day when we need Him and find that His care has ended. He won't grow too weak to help us or run out of years to hear us. The One who promised "with Me" remains our High Priest, alive forever and able to receive everyone who comes to YHWH through Him.

His resurrection also gives us hope for our own bodies. First Corinthians 15:20 calls Him the Firstfruits of those who have fallen asleep: His rising points to the resurrection of those who belong to Him. Philippians 3:20-21 tells us that He will change our weak bodies to be like His glorious body, using the power by which He brings all things under His rule. That promise reaches us where we feel our weakness most—in bodies that grow tired, become ill, and eventually die. He knows more than how we used to be; He knows what He will raise us to become. The Savior who receives us will also raise us, and the weakness we live with now will not be ours forever.

We need a hope as real as the one we miss. A photograph lets us see their face, but we still want to hear them answer when we speak. It's ok, He said they will be with Him in Paradise as well. First Thessalonians 4:13-18 meets that longing with the promise that the dead in Messiah will rise and His people will be with Him. That's the same personal hope we hear at the Tree. We can treasure every memory while trusting something greater than our ability to hold on to it. The voice we can no longer hear belongs to someone the Savior hasn't forgotten. The years may pass, but they can't weaken His power to raise those who belong to Him. We can tell their stories, keep their photographs, and speak their names without fearing that their future depends on how well we remember. Sometimes we can't quite recall a laugh or the words of a conversation we wish we could hear again. That can feel like losing another part of someone we love. Yet nothing that fades from our memory is lost to Him. Our comfort rests in His faithfulness even when generations have passed and no one remains who knew them here, the Savior will still know those He has promised to raise. Right now, my earthly father is the last of his generation and I stand as the eldest in that family next to him. We have a great hope, and we do not want to be excluded from that.

Hebrews 2:14-15 tells us that Yahshua shared in our flesh and blood and went through Death to free us from living under its fear and dominion. When Adam felt ashamed, it's because that was the first sign Death had dominion. You don't need to feel ashamed of your past anymore, Yahshua has conquered that shame of Death for us all!!! We can hold that truth and still weep when someone we love dies. Scripture itself calls Death the last enemy to be destroyed in First Corinthians 15. We don't have to pretend that separation hurts less than it does. His resurrection assures us that Death will not keep His people forever. Our tears tell the truth about what we've lost and what has hurt us; His resurrection tells the truth about what is still to come. We grieve with hope because the Savior we trust is alive.

That hope also reaches into the life we still have today. In Philippians 3:10, Paul's desire to know Yahshua and the power of His resurrection includes following Him through suffering. We can't ask to be with Him at the end while refusing to walk with Him now. The One who promises to receive us also calls us to trust and obey Him today. Forgive all of those who have hurt you, that lets Death know you no longer belong under its control or dominion. Romans 6:4 connects His death and resurrection with our walking in newness of life. We don't have to wait until our last breath to give Him the life we have left. While we still have strength, time, and opportunities to love others, we can draw near and let Him change how we live. The power that changes us belongs to Yahshua, and we depend on Him for it. We can't use it to guarantee that every plan we make will succeed. Ephesians 1:19-23 points to the power revealed when YHWH raised and exalted Him, and Ephesians 2:4-6 tells us we've been made alive and raised with Him. Belonging to Him teaches us to follow His lead, even when the way remains difficult. Sometimes His power is at work in the strength to obey while we're still hurting. We can ask for help and trust Him through a hard day without believing that our struggle means He has stopped working in us.

Think about somebody who loses a job after years of faithful work and begins feeling that every introduction refers to what they used to do. The bills still need attention and the search for work still matters, but belonging to Yahshua means the loss of that position can't become the loss of their worth before Him. The man on the Tree has almost nothing left that an earthly system could find useful, yet the Savior gives him a future grounded in fellowship with Himself. We can take the practical step before us while resting in a belonging that doesn't disappear when the role which people once recognized us comes to an end.

That same care reaches the person whose days are filled with appointments, broken sleep, and helping someone who can no longer manage alone. Their prayer may be as simple as, “Please help me be patient this morning.” The risen Savior can give strength for another meal, another appointment, another gentle answer when we’re worn out. Being exhausted doesn’t mean we’ve failed Him, and needing help doesn’t mean we love someone less. He sees the one who keeps getting up to help, even when no one asks how they’re doing. He knows both the person receiving care and the person giving it. None of the love poured into those quiet, difficult days goes unnoticed by Him.

His care also holds us when our memory begins to fade or someone we love can no longer remember our name. Few things hurt like looking into familiar eyes and wondering whether they still know us. Yet the Savior’s knowledge of His people doesn’t weaken as their memory does. **Even when we can no longer tell our own story, He still knows every part of it.** We can be patient with those who struggle to find words, remembering that they remain as precious to Him as ever. His promise rests on His faithfulness. Our difficulty remembering can’t make Him forget us, and the weakness we face now is something His resurrection power can overcome.

That assurance should shape how we care for someone whose words or memories are slipping away. They’re still the person before us, deserving kindness, attention, and respect, even when they can no longer answer as they once did. **Their need for care has grown; their worth has not diminished.** We may need rest, help, and honest conversations about what we can manage. Those needs deserve support, not shame. We can honor someone we love without carrying every responsibility alone. The Savior knows them beyond what they can explain or what we can understand. His promise of resurrection reminds us that the weakness we see today will not have the final say over their life.

Someone who comes to faith late in life may wonder whether they've come too late to matter anymore. Others know more Scripture, have years of service behind them, and seem to have so much more to offer. The man beside Yahshua had none of that, yet the promise was for him. He had almost no time left, but he had not come beyond the reach of mercy. Years of service cannot buy the welcome Yahshua freely gives. We can grieve the years we've wasted and still give Him the days that remain. His mercy gives us a reason to respond today, trusting Him and learning to obey with whatever time YHWH has given us.

Peter discovers the personal touch of that mercy after his denial, when the risen Yahshua speaks with him and calls him to follow again (John 21:15-19). The same resurrection that declares victory over Death brings a failed disciple into a living encounter with the Master he thought he had lost. Peter's future depends on responding to that Savior rather than pretending the denial never happened, and we can receive the hope of a faithful way forward without assuming every former position must be restored. The One who knows our story can still call us to obedience, so shame doesn't possess the authority to announce that His voice will never reach us again. If you have denied the Savior, I hope to see you again before it is too late. That confidence also changes how we hear the threats around us, because Daniel's kingdoms rise and pass away while the Son of Man receives a Dominion that will never be replaced. Rome can carry out the execution, but it can't prevent the Father from raising His Son, and no earthly authority can make our High Priest mortal again. Revelation 1:18 places the keys of Death and the Grave in the hands of the living Yahshua, giving us a greater assurance than the power of whatever currently frightens us. We can take the dangers around us seriously without letting them become greater in our hearts than the Savior who holds the keys of Death.

The man beside Yahshua believed He had a Kingdom even while people were mocking Him as King, and that brings us to something we all face: will we trust Him when what we see doesn't look like victory? We see suffering, resistance, and wrong that seems to go unanswered, yet His resurrection assures us that none of these things will have the final word. That's why Paul tells us to remain steadfast in our work, knowing that our labor in Him isn't in vain (1 Corinthians 15:58). We need to hear that! The care you give an aging father and mother, the patience you show your children, and the quiet service nobody thanks you for still matter to Him. We may not live to see everything our faithfulness produces, but we can trust the living King with what we've placed in His hands.

Now come back with me to the man beside Yahshua, because we need to hear his request with all of this in mind. He admitted his guilt, acknowledged Yahshua's innocence, and trusted that His Kingdom would continue beyond the death they were facing. He couldn't have explained everything Yahshua was accomplishing, yet he trusted Him with everything he had left. Some of us need to let that touch our lives, because we've spent years trying to understand every detail while struggling to place our own lives in His hands. What we learn about Him should help us trust Him more, especially when we're afraid and need to hold on to what we know is true.

Conclusion:

Hebrews helps us understand why that trust has a lasting foundation, because Yahshua's care for His people didn't end when He spoke those words from the Tree. His Blood opens the way for us to draw near, His resurrection declares His victory over Death, and His endless Life means we'll never need another High Priest to take His place. The One who heard that dying man still hears those who call upon Him, and the mercy we see in that encounter reveals the Savior we all can approach today. His Offering doesn't need to be repeated, and His ability to save doesn't weaken with the passing of time. When we come before Him with our guilt, our grief, and our need, we come to the living High Priest who gave Himself for us and continues to intercede on our behalf.

His promise of Paradise also draws us into the greater story of what YHWH is restoring. Genesis shows us the way to the Tree of Life guarded after sin entered the world, while Revelation shows us the river of life, the Tree of Life, and His servants seeing His face. Think about what that means for people who have spent their lives saying goodbye, living with pain, and watching Death interrupt the relationships they cherish. Scripture holds before us a future where the curse is gone and Death can no longer take away the people we love. When Yahshua answers this man, He gives him a personal promise within that great hope of restoration, assuring him that his future will be with the One who has the power to bring him into life.

I want that promise to impact more deeply in us than our fear of being forgotten or misunderstood. We can love our families, serve our assemblies, and fulfill our responsibilities without depending on people to give us the security only Yahshua can provide. Someone may never understand a difficult decision we made, and even those who love us may remember parts of our lives differently than we do. We can explain what needs explaining and make right what needs making right, but we can't spend the rest of our lives trying to make sure everyone tells our story correctly. Yahshua knows us beyond what anyone says about us, and we can rest in that knowledge. The man beside Him received His answer without first receiving the crowd's approval, and we can turn toward Him with that same trust.

Some of us may be listening with things still unfinished, wondering how we can come confidently when so much in our lives needs attention. Others may feel they don't know enough Scripture or can't explain their faith as clearly as the people around them. We can bring those concerns to Yahshua instead of allowing them to keep us away, because coming to Him is where we begin learning how to walk with Him. The man beside Him spoke honestly with the words he had, and his hope rested in the One who answered. We can come that way today, confessing our sin, trusting His saving work, and becoming willing to follow where He leads. His mercy gives us a reason to turn toward Him now and the courage to face what needs to change.

We can pray, “Yahshua, remember me as I bring You my whole life, including the things I can explain and the burdens I’ve never known how to put into words. I trust that You gave Yourself for me and rose again, and I’m placing my future in Your hands. Forgive my sin, help me make right what I can, and teach me to walk faithfully with You in the days I have left. Help me draw near instead of hiding, and let knowing You become more precious to me than being understood by everyone else. When my strength fails and life changes in ways I can’t prevent, help me remember that You’re still with me. Keep my heart in Your hands, our living High Priest, so that whatever I face, I’ll keep trusting the One whose faithfulness will never fail.”

We can carry that same prayer into Monday morning, into the house that feels too quiet, and into the appointment we’ve been afraid to face, because Yahshua’s ministry as our High Priest continues long after the gathering ends. When the message is over and we’re alone with what we’re facing, He’s still the One we can turn to. When that church service or Sabbath gathering is over and everyone goes their own way, our King is right there for you. We may not know how to explain what we’re going through, and some days we may barely know what to pray, but His faithfulness doesn’t depend on our ability to find the words. We still have responsibilities, people who need us, and decisions we can’t keep putting off, yet we can take the next step knowing our Redeemer lives. The One who rose from the grave won’t reach a day when He no longer has the power to keep His promise.

One day, those who love us will have done everything they can, and even their deepest love won't be able to keep us here. They may hold our hands, pray beside us, and wish for more time, just as some of us have done for someone we couldn't bear to lose. This is where Yahshua's words become very personal: **“I am the resurrection and the life.”** Our future rests in the One who knows us completely, even when no one remains who can tell our whole story. The Shepherd knows His own, and His voice will reach those in the graves when He calls the dead to rise (John 5:28–29). We can trust Him with our last breath because He has already passed through death and risen, never to die again, and He holds the future we can't secure for ourselves.

Now hear His answer with your own life in mind, because the man who asked to be remembered received the promise that he would be with Him. Yahshua answered his plea with something greater than he had asked, and His sacrifice and resurrection give that promise its certainty. We can trust the Savior with the years we have left, the things we haven't put right, the repentance no one else has witnessed, and the fears we've never found the words to share along with those scabs we keep picking that need time to heal. We don't have to hide those places from the One we're asking to receive us, because He already knows why we need His mercy. Our hope rests in Yahshua, our King and High Priest, who gave Himself for us and lives to bring us near to YHWH. As we leave this account that happened on the Tree that day, let's carry the assurance of His answer into whatever we face next, remembering that a man brought Him the simple prayer, **“Remember me,”** and received a promise Death couldn't take away: “Today you shall be with Me in Paradise.”

Shabbat Shalom Family,
shepherd John-James – the servant responsible for this message today. Shalom 10/31/2026

“Remember me...”