

הַיּוֹם בְּאֲשֶׁר קוּמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

stone Yeshua.

Also it says, “Then David and the people who were with him lifted their voices and wept until there was no strength in them to weep” (1 Sam. 30:4). But Yeshua strengthened himself in Yāhweh his Almighty (1 Sam. 30:6), and said, “Daughters of Jerusalem, stop weeping for me, but weep for yourselves and for your children.” Then, “all the people [כָּל־הָעָם] were embittered, each one because of his sons and his daughters” (1 Sam. 30:6). For thus says Yahweh:

And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spīrit of grace and of supplication, so that they will look to Me [אֱלֹהִים] whom they have pierced [אֶת־אֲשֶׁר־דָּקְרוּ]; and they will mourn for him, as one mourns for an only son, and they will weep bitterly over him, like the bitter weeping over a first-born. “In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. And the land will mourn, every family by itself; the family of the house of David by itself, and their wives by themselves; (Zech. 12:10-12).

The family of David weeps because they sought to stone the Son of David. The piercing was not just by the Romans (gentiles). The people threw sharp stones at Yeshua and pierced him that way also. Paul said, “for I bear on my body the brand-marks of Yēshua” (Gal. 6:17). This is because Paul was stoned (cf. Acts 14:19), and it left a scar on him. “His appearance was marred more than any man, and his form more than the sons of men” (Isa. 52:14; cf. Ps. 22:16-17). They had tried before to stone Yeshua (cf. John 8:59; 10:31-33; 11:8). Pilate said, “judge him according to your law” (John 18:31).

On the eve of the Passover Yeshu[a] the Nazarean was hanged...“He is going forth to be stoned ” (Sanhedrin 43a).

This shows that Jewish expectation was that Yeshua would be stoned.¹⁹⁴ Continuing the passage:

Then David said to Abiathar the priest, the son of Ahimelech, “Please bring me the ephod.” So Abiathar brought

¹⁹⁴ Ernest L. Martin explains more details in his book *Secrets of Golgotha*.

the ephod to David. And David inquired of Yāhweh, saying, “Shall I pursue this band? Shall I overtake them?” And he said to him, “Pursue, for you shall surely overtake them, and you shall surely rescue all.” (1 Sam. 30:7-8).

So also, Yeshua will rescue all who put their support on Him. By his blood is the payment of the penalty of our sins. Thus, when the Son of David gave up His Spirit on that day he said, “It is finished.”

So David went, he and the six hundred men who were with him, and came to the brook Besor [נַחַל הַבְּשׂוֹר], where those left behind remained. But David pursued, he and four hundred men, for two hundred who were too exhausted to cross the brook Besor, remained behind. (1Sam. 30:9-10).

The words “brook Besor” signify *wadi-torrent of the good news*, the word בְּשׂוֹר being derived from בְּשֵׂרָה. Two hundred had to stop at the good news, for they were too weak to fight the big battles of the kingdom. When David returned to collect those who had to stay behind, some wicked and unmerciful men complained that they should not receive the blessings of victory (1Sam. 30:21-31.) So also we must be careful in our knowledge of the kingdom and success in the war of Yahweh that we do not slight those who are too weak to fight because they are weakened.¹⁹⁵ For there are many in their new found knowledge of Messiah who forget where they came from, and who forget who gives them success who play the part of the unforgiving servant.

Now they found an Egyptian in the field and brought him to David, and gave him bread and he ate, and they provided him water to drink. And they gave him a piece of fig cake and two clusters of raisins, and he ate; then his spirit returned [וַתָּשָׁב רוּחוֹ]. For he had not eaten bread or drunk water for three days [שְׁלֹשָׁה יָמִים] and three nights [שְׁלֹשָׁה לַיְלֹת]. And David said to him, “To whom do you belong? And where are you from?” And he said, “I am a young man of Egypt, a

¹⁹⁵ The brook may also be explained eschatologically. Those left behind represent the privations of the exile of Israel in the 2000 years between Yeshua’s first coming and the restoration of the kingdom to Israel.

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