

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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Preview is on next two Pages
(laid out in book order)

Abraham trusted that YHWH would raise his son (Gen. 22:5) “on the third day.” For he says, “and we will worship we will return to you” (וְנִשְׁבָּחָה אֲלֵיכֶם). Abraham carried a fire pot. For it says “he took the fire.” So the fire for the altar burned continuously. “And they went both of them together.” So the Father and Son walked in fellowship. Abraham “took the trees (logs) of the burnt offering and laid it on Isaac his son.” So also the beam was laid on Yeshua.

Isaac asked “Where is the lamb”? Abraham replied, “The Almighty will be seen for Himself the Lamb” (רְאֵהוּ). For Abraham prophesied that YHWH would not ask him to do what He Himself would not do. “The two of them walked together.” The Father and Son were in fellowship. Isaac would soon understand. But he would remember Abraham’s words, “and . . . we will return to you,” and “He will see for Himself the Lamb.” So the Son trusted the Father, and walked in fellowship with Him.

As Abraham was about to slay his Son, YHWH said from heaven, “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear the Almighty, since you have not withheld your son, your only son, from Me.” (Gen 22:12). Now on the third day Abraham “lifted up his eyes” (Gen. 22:13). So also the Son lifted his eyes up to new life on the third day. A ram was caught in the thicket, so also Yeshua was provided for the third day, and they put a crown of thorns on his head. For the Evangelists say that the passover was “after two days” (Mat. 26:2; Mark 14:1). Abraham offered the ram “in the place of his son” (תַּתַּת בְּנִי). So also Yeshua is offered in our stead. He has received the penalty that was due to us, so that we might live.

“And Abraham called the name of that place Yāhweh will appear, as it is said to this day, “In the mount Yāhweh will appear.” (Gen. 22:14). So YHWH will be seen (רְאֵהוּ). So Yeshua was seen on the mountains of Moriah. Upon one hill was the holy Temple, and on the other hill called the Mt. of Olives, Yeshua was slain for our sins.

YHWH OUR JUSTICE

With the death of Messiah, Yeshua is YHWH our Justice. “And this is His name by which He will be called, YHWH our Justice” Jer.

23:6; Spanish: “Justicia Nuestra”; French “notre justice”; Latin: “iustus noster.” The penalty is paid. Justice is done. The justice done is Messiah’s offering. For this is what YHWH requires of the repentant—to accept his substitute payment of the penalty of sin. A substitute penalty is really a reduced penalty for those in YHWH’s covenant. For the penalty outside the covenant is for the sinner himself to die.

There are many that believe that paying the penalty compensates YHWH for sin. If this were the point of the penalty then sin could be fully indulged in—since all its effects could be paid off—which means reversed or undone. For it could always be compensated. But neither the death of Messiah nor the death of the sinner compensates the Almighty for sin. Our sin has the potential to cause others to die. If our personal sin is forgiven, it does not bring back to life those who were lost, or would be lost, due to its effects. Messiah’s sacrifice does not undo all the effects of sin. We are forgiven through it, but it would be a mistake to think that YHWH was compensated. The purpose of the penalty is to assign *a cost* to sin. But this cost is necessarily limited to a punitive penalty to remind us that sin costs.

At the same time the cost could not be limited so much that we could pay it. For this would also defeat the purpose if we could pay it. Therefore, YHWH set the cost high for repentant covenant transgressors, and then He Himself paid the penalty.

YHWH OUR RIGHTEOUSNESS AND SHAVUOT

The same Hebrew word that means “justice” in relation to Messiah’s death means “righteousness” in respect to His resurrection life. The resurrection is the beginning of our righteousness, yet we have to wait for our resurrection for that righteousness to be complete. Paul explains, “For we through the Spirit, by faithfulness, are waiting for the hope of righteousness” (Gal. 5:5, MISB). See we must “wait” for the “hope of righteousness.” Even though we are in the covenant, YHWH still sees the sinfulness in us. It is not necessary for him to see us as righteous to forgive this sin. Indeed, He does not see us a righteous until we obey his commandments from the heart.

Now Yeshua was raised on the first of the Sabbaths to impart to

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