

הַיּוֹם בַּאֲשֶׁר קוּמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

us his resurrection life, which he writes on our hearts in part, now, and in completion when he returns as taught by Jeremiah 31:31-34. His resurrection is the first of *seven Sabbaths* leading to Mt. Sinai, which are contained in the *seven Shavuot* (weeks) counted to the feast. So 49 days are counted after Passover containing seven Sabbaths. The 50th day is the feast of these Shavuot. As Passover teaches us the story of redemption, so Shavuot teaches us the story of sanctification. Seven times seven is equal's forty-nine, which is perfection multiplied by seven. When these seven Sabbaths, and seven weeks are complete, then comes the 50th day.

So 50 days after the Exodus (which took place on the first of the Sabbaths at night³⁷⁸) Israel heard the Torah announced by YHWH himself from Mt. Sinai as night fell beginning the Sabbath³⁷⁹. Thus from redemption to sanctification is the *sefirah*, which is to say the *counting*. By counting we realize that we have to wait for our sanctification. We have to wait a period of time between our redemption and forgiveness of sins unto the learning of the Torah, whereby we received the righteousness of Messiah.

The teaching that we have to wait is reinforced by Messiah. He told the disciples that they had to wait until they were given power by the Ruakh. The Ruakh (Spirit) is given on the day of Shavuot in Acts 2, and it is the Spirit that writes the Torah on our hearts (Jer. 31:31-34; Deut. 30:6). Shavuot is a prophetic foretaste of the final sanctification of Israel in the end of days, which will happen after Israel returns

³⁷⁸ I explained Deut. 16:1 earlier. The Exodus began at daybreak on the 15th of Aviv when Israel departed from their homes, but was finished the following night. As the sun set when they were going out of Egypt the seventh day of the week began. The 16th day of Nisan, thus marked their passing out of Egypt and encampment at Succoth. The Shavuot counting thus brings us to Mt. Sinai when Israel received the commandments on the Sabbath day at nightfall.

³⁷⁹ This was the eighth Sabbath since the Exodus. But it is not counted in the 49 days, which are "seven sevens." The commandment is to count "seven sevens," which amounts to 49 days. In reality, the 50th day is the day of the feast that marks the end of the counting. Lev. 23:16 does not say "fifty days" (plural). It refers to the 50th day (singular). The seven Sabbaths, therefore, are only counted in the seven sevens. The 50th day after this count can come on any day of the week. However, in the year of the Exodus it came on the weekly Sabbath.

from exile according to Deuteronomy 30.

Now the reason that Christians do not recognize the Torah, or this connection between Passover and Shavuot, is that they think they are already righteous in the sight of God. They see no need to wait for the hope of righteousness. They see no need for learning YHWH's commandments. For they claim that God counts them as righteous and that they need nothing more to enter the kingdom of heaven. But they are all of them deceived who think this.

For James says:

“Was not Abraham our father made righteous by works, when he offered up Isaac his son on the altar? You see that faithfulness was working with his works, and as a result of the works, faithfulness is perfected; and the Scripture is fulfilled which says, “And Abraham gave his support to Yāhweh, and it was regarded for him as righteousness,” and he was called the friend of the Almīghty.” (James 2:21-23).

So we see that long after Genesis 15:6 that Abraham was made righteous by works at the binding of Isaac when he obeyed YHWH's command to go to the land of Moriah. The Psalms explain that good works are counted as righteousness:

Then Phinehas stood up and interposed; and so the plague was stayed. And it was reckoned to him for righteousness, to all generations onward of time immemorial (Psalm 106:30-31).

What about Paul? Didn't he say that the gospel means that God counts the believer perfectly righteous in his sight? Didn't Paul say that Christians are forgiven because God transfers His righteousness to their account? Can you say the word “compensation”? Well, that is what they Christians who argue this way are thinking. They are thinking that Christ's righteousness compensates their legal account for all their sins, past, present, and for any they have not committed yet. Didn't Paul say that God legally sees us as perfectly righteous at the moment we believe? No Paul does not say that. Now this book is not the place to correct all the mistranslations in Paul, and indeed, the phrase “first day of the week” is only the beginning of the mistranslation work of the false Church. However, I will quote one

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