

this hope of resurrection is very important. Hallelujah! It's something to keep thanking and praise the Lord for every day, even every hour!

Let's pray.

Father, we thank You for Yeshua's Resurrection. We pray that You strengthen our belief in it, that we will know for sure that if anything in the world is true, it is true that Yeshua arose from the dead. I pray that everyone reading this book will have no doubt, but will have strong faith in You, Yeshua, and Your atoning sacrifice and in the power of Your Resurrection.

We thank You, Father, for the holy people who were resurrected on the Day of Yeshua's Resurrection. We thank You that we will be resurrected when Yeshua returns. Make that faith strong and real in us that we will resurrect some day.

[Put your hand on your chest and say, "I am going to resurrect. I will be resurrected some day. This is not the body that I'm going to spend eternity in. I'm going to have a new body, an immortal, eternal body."]

I pray, Father, that this would be a reality to us and that this hope will sustain us all of our lives and will cause praise to You to bubble up continually from within us. We thank You and praise You! In Yeshua's awesome Name. Amein!

[Continue lifting up your voice in thankfulness and praise!]

Chapter 5

HOW THE RESURRECTION FULFILLED EXODUS AND FIRSTFRUITS

A Short Quiz

So we've already seen that significant events in the life of Yeshua all happened on Moadim. Do you remember what happened on Passover? Right! Yeshua's sacrifice on the Cross. What happened on Shavuot? Yes, the Holy Spirit came with fire!

Now to the question at hand. You know this one. What happened on the Sunday following Passover? Yes, Yeshua was resurrected! He rose from the dead. And what Biblical Moad is it according to Torah? Do you remember the Hebrew? Yes, *Yom HaBikkurim*, the Day of Firstfruits. And who pointed out the connection between Yeshua's Resurrection and Firstfruits? Yes, Rabbi Sha'ul (Paul). Do you remember the Scripture reference? Here it is again in case you forgot.

1 Corinthians 15:23 ...*Messiah is the firstfruits...*

Three Days and Three Nights

So now I want to do a little bit of arithmetic here about the amount of time between the Crucifixion and the Resurrection. Yeshua gave us the equation.

Matthew 12:40 For just as Yonah was three days and three nights in the belly of the sea-monster, so will the Son of Man be three days and three nights in the depths of the earth.

Now, most agree that He arose on Sunday, but there are disagreements about when He died. Some people disagree with me, but to keep in line with what Yeshua said in this verse, “*three days and three nights*,” I believe He was crucified on Thursday. Passover would have been the 14th of the month of Nisan on the Jewish calendar, the lunar calendar. So to be three days later, Sunday would have been on the 17th. And then He would have been three days and three nights in the earth, fulfilling that verse.

And, of course, this disagrees with the church’s traditional reckoning. According to the church, His death was on Good Friday and then He rose on Sunday. Right? And that’s three days, Friday, Saturday, Sunday, well, it is at least part of each of the three days. But Yeshua also said three nights. Now, using your math skills, are you able to put three nights between Friday and Sunday? Impossible, right? Okay, you’ve got Friday night, then Saturday night.... Nope, it doesn’t work. So that’s why I believe He was crucified on Thursday.

What If He Hadn’t?

So, as we have seen, Yeshua fulfilled Passover and Firstfruits. Now, here’s a thought. If God had not accepted the firstfruits offering of barley, the Israelites would not have had any assurance that He was going to bless the further harvest. Right? Likewise, if Yeshua hadn’t risen from the dead, we

would have no assurance of a resurrection harvest coming. That is, we would have no assurance that we were going to be resurrected, and, as we learned in the last chapter, it’s really, really important that we have that assurance. Look at something else Sha’ul says about it.

I Corinthians 15:14 And if the Messiah has not been raised, then what we have proclaimed is in vain; also your trust is in vain;

In other words, the Gospel would be empty. It would be useless. Our faith would be in vain: useless and empty!

I Corinthians 15:16-17 For if the dead are not raised, then the Messiah has not been raised either; 17 and if the Messiah has not been raised, your trust is useless, and you are still in your sins.

He’s pretty adamant about this that the Resurrection is pretty important. There would be no evidence for the atonement, no forgiveness of sins, no possibility of a relationship with God.

I Corinthians 15:18 Also, if this is the case, those who died in union with the Messiah are lost.

Believers would be lost! I’ve struggled with this verse a little. I mean He still would have died, sacrificing His life and His Blood to pay the price for our sins, wouldn’t He? But here’s the thing. Believers would be lost because there would be no living Messiah, no Messiah for us to follow. There would be no possibility of a relationship with Him.

I Corinthians 15:20 But the fact is that the Messiah has been raised from the dead, the firstfruits of those who have died.

Hallelujah! Yes, praise the Lord! So now you see even more how important that is!

While It Was Still Dark

So now I'd like to go in another direction. There's another amazing connection between Firstfruits and the Resurrection. This is a connection that exposes what we call a Jewish Root. This is like if you were standing by a tree and you were looking down where the roots are. Think of the big roots right at the bottom of the trunk that stick up out of the ground. This is one of those big fat roots. It's a really big root that's there. It's amazing what this root is.

So let's look, first of all, at two questions. When exactly did Yeshua rise from the dead? And do we know for sure it was on a Sunday?

John 20:1 *Early on the first day of the week, while it was still dark, Miryam from Magdala [Mary Magdalene] went to the tomb and saw that the stone had been removed from the tomb.*

Notice that it was *still dark*, but she could see that the stone had been removed. So what did she do? She went to get Peter and John, which would have taken her some time. They ran to the tomb, and John got there first.

John 20:5-7 *Stooping down, he saw the linen burial-sheets lying there but did not go in. 6 Then, following him, Shim'on Kefa [Simon Peter] arrived, entered the tomb and saw the burial-sheets lying there, 7 also the cloth that had been around his head, lying not with the sheets but in a separate place and still folded up. 8 Then the other talmid [disciple], who had arrived at the tomb first, also went in; he saw, and he trusted.*

Now what's missing here is no mention of a light. Notice that there's no mention that they needed a candle or to light a fire, or that they, you know, needed to take up their smartphones. *smile* So the sun has come up by this time.

Now I've been to Israel. Have you been to Israel? They have what some people believe actually is the tomb, but at

least is an example of what the tomb was like. It is not a structure like we have in our cemeteries. It's a cave in a cliff and the stone is rolled away. If you try to go in, it's dark in there! So that morning sun, low in the east, must have been shining right into the tomb for them to be able to see all that.

John 20:11 *but Miryam [Mary] stood outside crying. As she cried, she bent down, peered into the tomb,*

So what we see here is that she stood outside crying the whole time while Peter and John were looking in and then went in.

John 20:11b-12a *...she ... peered into the tomb, 12 and saw two angels in white sitting where the body of Yeshua had been, one at the head and one at the feet.*

Now here's something amazing. Think a minute about where those angels were positioned. It doesn't say this, but what if they were facing each other? Does that make you think of anything? Something in the Torah about the Temple? Maybe you got it now. Think of the Aron Brit, the Ark of the Covenant! It had two angels, cherubim facing each other over the *Kapporet*, the Mercy Seat. (*Kapporet* means *place of atonement*. It comes from the same root word that *kippur* comes from, *kippur* means *atonement*.)

What if those angels had wings that were reaching over where Yeshua's body was and were touching? Doesn't that just give you revelation chills? Two angels were there on each side of where His body had been, which was the sacrifice of mercy, atoning for our sins. Whoa! Astounding! He is the fulfillment of the Ark of the Covenant and the Mercy Seat!! Praise His Name!

Now, getting back to Miryam (Mary), when she saw those angels, what would've been the first thing she would have done? She would have called Peter and John back, if they had still been around. Right? So she must have stood outside

crying long enough for them to have gotten so far away that she couldn't call them back. Then the angels spoke to her.

John 20:13-14 *"Why are you crying?" they asked her.*

"They took my Lord," she said to them, "and I don't know where they have put him." 14 As she said this, she turned around and saw Yeshua standing there, but she didn't know it was he.

This was the first time Yeshua was seen resurrected.

John 20:15-16 *Yeshua said to her, "Lady, why are you crying? Whom are you looking for?"*

Thinking he was the gardener, she said to him, "Sir, if you're the one who carried him away, just tell me where you put him; and I'll go and get him myself." 16

Yeshua said to her, "Miryam!"

Turning, she cried out to him in Hebrew, "Rabboni!" (that is, "Teacher!")

Evidently, He said her name in such a way that she recognized that this was the One she loved. So it's great to recall this part of the Resurrection event, but what I want to emphasize here, from back in verse 1, is that it was still dark when she saw that the stone was rolled away. Then she went somewhere to get Peter and John. They came back. We don't know how far that was. The sun must have been up enough to see inside the tomb, and Mary stood outside crying.

So what we see here is, it was three days after Passover right around dawn. It wasn't like in the middle of the night. It was right around dawn because the sun came up during that time. Do you see that? I know I went through a long thing to show that, but it's important to see it.

So that was the first time it was seen that Yeshua was resurrected, and it was right around dawn on that early Sunday morning. Okay?

Symbolic Death and Resurrection

Now to the Jewish root. Going back to the Israelites coming out of Egypt, Rabbi Sha'ul wrote some very interesting things about it.

I Corinthians 10:1 *For, brothers, I don't want you to miss the significance of what happened to our fathers. All of them were guided by the pillar of cloud, and they all passed through the sea,*

So obviously he's referring here to the dividing of the Red Sea for the Israelites to pass through when they escaped from Egypt.

I Corinthians 10:2 *and in connection with the cloud and with the sea they all immersed themselves into Moshe [Moses],*

So what does this mean? Well, Rabbi Sha'ul understood that the passing of the Israelites through the waters of the Red Sea led by the cloud of God was an immersion or a baptism into Moses. In other words, it was symbolic of marking Israel's entry into the Mosaic or Sinai Covenant, just as immersion in Yeshua's Name is a person's ceremony of bringing them into the New Covenant. You see the parallel there? The Israelites went through the waters and when they came out they were Covenant people. When a person comes to believe in Yeshua, they go into the water, and they come out as what? A covenant person. It's the ceremony of entrance into God's family. And Rabbi Sha'ul understood a deeper meaning of immersion. Speaking of being immersed into the Messiah, Sha'ul said this.

Romans 6:4a *Through immersion into his death we were buried with him; so that just as, through the glory of the Father, the Messiah was raised from the dead, likewise we too might live a new life.*

So what we call *t'vilah* in Hebrew, *immersion* in English—this going under the water—is symbolic of the death of the

old person. Today, now that scuba gear has been invented, people can survive underwater, but in those days, there was no scuba gear. So if you were underwater for more than about a minute and a half, that was it. You were dead. So coming back up for air is like coming back to life.

So then coming up out of the water to new Life in the Messiah is symbolic of resurrecting as a new creation, born again from above, all things new. So, according to Romans 6 verse 4 (above), Rabbi Sha'ul is understanding immersion in this way, that it's a death and a resurrection.

But then, if we go back to what he was saying in I Corinthians 10, we see that he understood the passing of the Israelites under a cloud through the Red Sea as also an immersion and a death and a resurrection: from death and slavery in Egypt to new life and freedom in the Promised Land. Do you see that? I know it's a stretch to grasp these things. So we have this understanding from Sha'ul. This is what he's writing about in I Corinthians 10, that the Israelites going through the Red Sea could be seen as an immersion, going down into the waters of death and coming up to new life in the Kingdom of God.

The Huge Jewish Root

But when exactly did that resurrection of the Israelites occur? What day of the month?

Exodus 12:6 [This is speaking of the lamb.] *You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Isra'el will slaughter it at dusk.*

That's when Passover is. The Passover lamb was slaughtered at sundown on the 14th of Nisan or Aviv, the first month of the year in the Biblical calendar.

Exodus 12:6-8 *You must watch over it until the fourteenth day of the same month. Then the whole as-*

sembly of the congregation of Israel is to slaughter it at twilight. 7 They are to take the blood and put it on the two doorposts and on the crossbeam of the houses where they will eat it. 8 They are to eat the meat that night, roasted over a fire. With matzot and bitter herbs they are to eat it.

Exodus 12:18 *During the first month in the evening of the fourteenth day of the month, you are to eat matzot, until the evening of the twenty-first day of the month.*

Remember that in the Jewish calendar the days begin at sundown. So that night they left Egypt in the middle of the night, which would have been the night of the 14th. That's Passover, the first day of Unleavened Bread, which was at sundown on the 14th. They left the night of still the 14th. Then in Exodus 12:37, we read that they camped at a place called Sukkot after the first day. That would have been at sundown and into the night of the 15th. And then it gets a little tricky.

Exodus 12:37 *Then Bnei-Yisrael journeyed from Rameses to Succoth, about 600,000 men on foot, as well as children.*

Next they camped at Etham.

Exodus 13:20 *So they journeyed from Succoth and encamped in Etham, on the edge of the wilderness.*

That would have been sunset on the 16th and all night that night. Then it says God told them to turn around and camp at Pi Hahiroth.

Exodus 14:2 *"Speak to Bnei-Yisrael, so that they turn back and encamp before Pi-hahiroth, between Migdol and the sea. You are to camp by the sea,"*

So now we are at sunset on the 17th. So we have them at the shore of the Red Sea on the evening of the 17th when they were trapped by Pharaoh's army.

So, all night on day 17, they have the pillar of fire and the "angel of God" and darkness behind them, protecting them from Pharaoh's army (Exodus 14:19-20). At the same time,

Moses has held up his rod and a wind is blowing on the Red Sea all night (verse 21).

Then it says, on the morning of the 17th, three days after leaving Egypt on Passover, God divided the Red Sea, and they went through and the Egyptian army which followed them was destroyed. So in fulfillment of the promise God made to Moses before he went to Pharaoh, two things happened here.

The promise is in Exodus 6:6-7. We always go over this during our Passover Seder. One of the phrases in Exodus 6:6 is *I will redeem you with an outstretched arm and with great judgments*. So the Israelites were redeemed. Their slave masters no longer owned them. God took possession of them. They had belonged to God when they went down to Egypt, but then they became owned by somebody else. So now they were redeemed. That's what redeeming means. When you bring your bottle back to the redemption center at the supermarket, the supermarket buys back what they owned before which you bought from them for a nickel.

So the Israelites were redeemed. How? With the judgments, and the destruction of the Egyptian army when Pharaoh went to bring them back.

So this is remembered by one of the cups of the Passover Seder. Right? The Cup of Redemption. But then in verse 7 it says this. *I will take you to myself as a people and I will be your God*. So when the people were redeemed after they came up out of the water, they were now a people who belonged to God. And this is remembered in the Seder with the Cup of the Kingdom. So, as we said, the immersion in water of the Israelites escaping Egypt was symbolic of their death—the death of the people who

were slaves of the Egyptians—and the coming up from the water was symbolic of their resurrection—the resurrection as a people who were God's people. Did you follow all of that?

Same Moad, Same Time, Same day

Okay, when does this resurrection happen? Well, we know it was on the 17th, three days after Passover, but the Bible even tells us the time of day!

Exodus 14:27 So Moses stretched his hand out over the waters, and the sea returned to its strength at the break of dawn. The Egyptians were fleeing from it, but ADONAI overthrew them in the midst of the sea.

So the symbolic resurrection when the sea returned was at the break of dawn, three days after Passover—on Firstfruits! And thus the Israelites' passage in the Red Sea and the destruction of the Egyptian army fulfilled Firstfruits. The now freed Hebrew slaves were the firstfruits of those who would later become part of God's Heavenly Kingdom. Isn't that incredible?!

Now what did we find out about the timing of Yeshua's death and resurrection? When was the Yeshua resurrected? Three days after Passover. What time of day? At the break of dawn! The same day, same time, same Moad, same Appointed Time of Firstfruits. So the Resurrection of Yeshua fulfilled not only the Firstfruits like Paul talks about, His being the Firstfruits of those who rise from the dead, but Yeshua's Resurrection also fulfilled the symbolic resurrection of the Israelites when they passed through the Red Sea, and it was on the same day and the exact same time of day!

Here's the timeline list:

- Left Egypt on 1st day of Unleavened Bread in the middle of the night of the 14th of Nissan.
- Exodus 12:32 camped at Sukkot at sunset on the 15th
- Exodus 13:20 camped at Etam at sunset on the 16th
- But Exodus 14:2 says God turned them around
- Camped at Pi-Hachiroth at sunset on 17th at the shore of the Red Sea, trapped by Pharaoh's army
- God divided the Red Sea & they got through it at dawn on the Day of Firstfruits, still on the 17th, three days & three nights after the lambs were slaughtered

Another Fulfilling

Now here's another side to this concerning the destruction of the Egyptian army. When the waters returned, they were destroyed. They were the ones who would have gone and taken the Israelites back into captivity, back into slavery. That's what they came out for. "Oh our slaves got away! Let's go get them and bring them back!" Right? That was also fulfilled by Yeshua when He rose from the dead. He explained it to John.

Revelation 4:17-18 I am the First and the Last, 18 the Living One. I was dead, but look! — I am alive forever and ever! [I resurrected!] And I hold the keys to Death and Sh'ol.

Death and hell were defeated by Yeshua's Resurrection, just as the Egyptian army was defeated when the Israelites came out of the Red Sea. So just as the Israelites were symbolically immersed in the waters of the Red Sea, every believer, who is immersed, is symbolically participating not only in Yeshua's death and Resurrection but in Israel's death and resurrection in the Book of Exodus. The waters of the Red Sea and the waters of immersion were designed by God

to be like a parallel experience. In immersion in the death and Resurrection of Yeshua, every believer experiences personal liberation from what? From enslavement to sin and ha-satan and the things of this world. Egypt represents all of that. And now we know that the Resurrection of Yeshua and of Israel happened at the exact same time, at dawn on this same day, Firstfruits. Amazing! Let's give God praise! The timing is just so amazing!

Hallelujah!! Thank You, Father! You are so awesome! You are glorious! You design everything so marvelously! Praise Your Name!

God is outside of time, but He can move things around in time, so they happen completely synchronized, so that it makes everything connect, and brings us these marvelous revelations. Praise His Name!!

(Now I'm wondering. Do you suppose we Messianics will ever celebrate Firstfruits in the future at the break of dawn in remembrance of this exact, synchronized timing? It was just a thought. We'll see.)

Firstfruit Offering Today

In our praise and adoration of Elohim, after seeing how He worked the timing out so astoundingly, it makes us want to do all we can to bless Him and honor Him and glorify Him, including giving offerings to Him. Right? So, amazingly, as we learned earlier, there is an offering commanded for Resurrection/Firstfruits Day. Let's look at that offering.

So in Biblical times, Bikkurim/Firstfruits was a day of celebration, of giving thanks for the crops being harvested, and also for celebrating with a Firstfruits offering. If you're not that familiar with agriculture, in an agricultural society there are many harvests, one for each type of crop. For example, in the spring in my home area, we come to one of my favorite